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PROCEEDINGS

OF

THE FIRST

New England Temperance Convention.

HELD AT

BOSTON, MASS.,

October 3d and 4th, 1866:

CONTAINING THE

Papers Presented, Speeches Delivered,

AND THE

BUSINESS TRANSACTED.

REPORTED BY W. G. TOUSEY.

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CITY OF BOSTON

BOSTON:
PUBLISHED BY J. M. USHER, AT THE NATION OFFICE, 27 CORNHILL,
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PROCEEDINGS.

OF THE

New England Temperance Convention.

PRELIMINARY CALL.

The desire having been expressed that a New England Convention of the friends of Temperance should be holden, a circular was sent to many gentlemen in the New-England States, asking their opinion of the expediency of holding such a Convention, to which numerous replies were received, and all of them in the affirmative. Accordingly, we respectfully and earnestly invite all friends of the cause in the New-England States to meet in Convention, in TREMONT TEMPLE, Boston, on Wednesday, Oct. 3d, at 10 o'clock, A.M., to continue in session two days. Let all Temperance organizations, Ecclesiastical bodies, Sabbath Schools and Christian Churches, send delegates to this Convention; and let the advocates of the cause generally rally on this occasion.

If our principles shall ever pervade our whole land, the New-England States must have a prominent agency in the work. Hence it is desirable that their action be identical, so far as may be practicable. To secure this object is the design of this Convention; therefore various topics will be considered, such as the power of the Press, the Pulpit, and the Pledge, to advance the goood work; the relations of the Sabbath School and church to the cause, the necessity of Temperance organizations, the political duties of the friends of Temperance, the policy of a State Constablery, the purity of the Jury-Box, &c.

Notwithstanding the triumphs of our Cause in the past, and the encouraging prospects of the future, the ravages of intemperance are still fearfully great—it yet remains the great overshadowing evil of our land, blasting and blighting the otherwise fair prospects of our favored and happy country, sapping its resources, filling our jails and almshouses, destroying the peace and happiness of thousands of families, and retarding the progress ot the Gospel of our Lord Jesus Christ.

Let us come together as conscientious and Christian men, in the fear of God and in love to man, and pledge ourselves anew to the work of redeeming our beloved country from the sorrow and crimes of intemperance.

MASSACHUSETTS.

Wm. B. Spooner, Boston.
Nehemiah Boynton, Chelsea.
Edward Cooke, Willbraham.
Jacob Ide, West Medway.
William M. Thayer, Franklin.
Lee Claflin, Hopkington.
Edward Otheman, Chelsea.
A. A. Miner, Boston.
Edwin Thompson, East Walpole.
William R. Stacy, Boston.
John Smith, Andover.
Ezra S. Gannett, Boston.
James M. Usher, Medford.
Robert C. Pitman, New Bedford.
Samuel W. Hodges, Boston.
Henry D. Cushing, Boston.
Benjamin Snow, Jr., Fitchburg.
F. P. Marvin, Medford.
Geo. F. Clark, Stow.
Oliver C. Everett, Charlestown.
Lucius W. Pond, Worcester.
Moses Mellen, Boston.
E. Farnsworth, Boston.

E. N. Kirk, Boston.
E. S. Tobey, Boston.
J. W. Chickering, Boston.
Joseph Story, Boston.
Ashael Huntington, Salem.
Edward Strong, Pittsfield.
Edward L. Mitchell, Boston.
Paul A Chadbourne, Williamstown.
P. Emory Aldrich, Worcester.
Eliphalet Trask, Springfield.
P. F. Duchemin, Charlestown.
H. A. Scudder, Boston.
John Bascom, Williamstown,
A. Webster, Boston.
D. C. Eddy, Boston.
Wendell Phillips, Boston.
Augustus Harrington, North Becket.
J. Jay Dana, Becket,
Amasa Walker, North Brookfield.
Samuel C. Knights, Cambridgeport.
Ebenezer Alden, Randolph.
S. W. Bush, Boston.
William Claflin, Newton.
N. E. Cobleigh, Boston.
Oliver Ames, North Easton.
Edward H. Uniac, Boston.
Henry R. Blake, Belchertown.
C. A Church, Westport.
Washington Lithgow, Charlestown,
Samuel Rodman, New Bedford.
Henry Chickering, Pittsfield.

NEW HAMPSHIRE,

L. D. Barrows, Sanbornton Bridge.
Leonard Chase, Milford.
J. L. Odell, Lake Village.
Abel Chase, Milford.
Timothy Kaley, Milford.
John J Bell, Exeter.
Z. S. Barstow, Keene.
E. Adams, Concord.
Peter Sanborn, Concord.
Alvah Smith, Lempster.
Stillman S. Davis, Nashua,
J. F. Keyes, Holderness.
John B. Hendley, Alton.

RHODE ISLAND.

P. B. Stiness, Jr., Providence.
J. Boydon, Woonsocket.
A. C. Barstow, Providence.
C. Blodgett, Pawtucket.
D. Wilkinson, Pawtucket.
P. L. Berry, Westerly.

CONNECTICUT.

E. H. Pratt, East Woodstock.
Joseph Cummings, Middletown.
D. W. Lathrop, New Haven.
F. P. Tower, Meriden.
R. P. Cowles, New Haven.
Alvah Holt, Hartford.
J. W. Manning, Putnam.
T. H. L. Tallcott, Glastenbury.
Charles Jewett, Norwich.
Alexander H. Holly, Salisbury.
Marcus L. Delavan, New Britian.
E. N. Hatch, Meriden.
J. B Baldwin, New Haven.
A. Hill, Norwich.
T. C. Bush, New Haven.
P. T. Barnum, Bridgeport.
H. L. Reade. Jewett City.
S. O. Canfield, Bridgeport.
W. R. Walkley, Southington.

MAINE.

D. B. Randall, Augusta.
F. G. Rich, Portland.
E. A. Sawyer, Portland.
Z. Pope Vose, Rockland.
S. L. Carlton, Portland.
E. H Trafton, Bath.
C. A. Stackpole, Portland.

VERMONT.

W. W. Atwater, Vergenness.
Horace P. Brown, St. Johnsbury.
Lorenzo Sheldon, West Rutland.
Robert J. White. Shelburne.
H. P. Cushing, East Burke.

THE CONVENTION.

Wednesday, First Session.

At an early hour, Tremont Temple was well filled by large delegations from the several New England States, and by numerous friends of the Temperance cause.

At 10 A. M. the Convention was called to order by the HON. ALEXANDER H. TWOMBLY. Z. POPE VOSE, Esq., of Maine, editor of the *Temperance Visitor*, was appointed temporary Secretary.

DR. CHARLES JEWETT, of Connecticut, moved the appointment of a Committee by the chair to report a permanent organization, and an order of the business of the Committee.

THE CHAIR appointed the following

COMMITTEE ON ORGANIZATION AND BUSINESS.

Rev. J. Jay Dana, Becket, Mass.; Dr. Charles Jewett, Norwich, Conn.; Daniel Wilkinson, Esq., Pawtucket, R. I.; Rev. E. Thompson, East Walpole, Mass.; C. A. Stackpole, Esq., Portland, Me.; Leonard Chase, Esq., Milford, N. H.; Dr. Lorenzo Sheldon, West Rutland, Vt.; John S. Kimball, Esq. Bangor, Me.

The REV. A. D. SARGENT, of Malden, was chosen temporary chairman. On taking the chair, he expressed himself gratified for the honor conferred upon him, and extended welcome to the various delegations. Having spoken of the important work devolving upon this Convention, and expressing a hope that it might be done well, and that, thereby, the great interests of the Temperance cause might be promoted, he announced himself ready for further preliminary business.

The Rev. Dr. Cook, of Wilbraham, was invited to open proceedings with prayer.

The Committee on Organization reported as follows:

For President, Hon. A. C. Barstow, of Providence, R. I. The nomination was received with applause and heartily confirmed.

Mr. Barstow was duly conducted to the char, and he assumed his office by addressing the body as follows:

Gentlemen of the Convention: I am as much surprised as gratified by this honor. It would seem to me a sufficient honor, to be associated in such a cause with these noble men, without being promoted among them.

I came up here to serve the glorious cause of Temperance, and I should have been contented to serve in a much humbler capacity. Relying, however, upon the kindness you have shown, and the forbearance I believe you will exercise, I accept this office. Let me, while I pledge to you my best services, ask your constant and generous aid for the thorough discharge of duties for which we have assembled.

It is no new thing for me to come up to Old Boston on such occasions as this; but as I look around upon this noble army of co-laborers, I miss many whom I was wont to see in the front rank; and in whose integrity and sterling worth, we had assurance of success. I look in vain for the venerable Rev. John Pierpont, Dr. Reuben Mussey, and many other early and devoted friends of the cause. Others whom I have associated in my mind with the healthy, vigorous action of ripened manhood, I see moving among us with the heavy step of age.

Day by day the cause is being confided to new hands. In the language of New England's sweetest poet:

"The Fathers to their graves have gone,
Their conflicts passed, their triumphs won;
But sterner trials wait the race
Which rises in their honored place—
A moral warfare with the crime and folly of an evil time.

Gentlemen, I will not detain you with my poor words. Let me repeat that I am grateful for the confidence you have reposed in me. My prayer is that by the blessing of Almighty God, an influence may go forth from this Convention that shall reach every valley of New England and contribute to the speedy and final triumph of our holy cause.

The Committee reported further as follows:

VICE PRESIDENTS.

Hon. Edward S. Tobey, Boston, Mass.; Hon. Wm. Claflin, Newton, Mass.; Hon. Asahel Huntington, Salem, Mass.; Hon. David Choate, Salem, Mass.; Wm. Lloyd Garrison, Roxbury, Mass.; Geo. M. Buttrick, Barre, Mass.; Hon. Thomas Talbot, Boston, Mass.; Charles Letts, Boston, Mass.; Hon. N. G. Hichborn, Stockton, Me.; Rev. Ezekiel Robinson, Me.; Rev. James Pike, N. H.; Rev. Mr. Wallis, Vt.; Rev. H. C. Macka, Conn.; B. W. Tompkins, Conn.; Charles E. Carpenter, R. I.; Rev. C. Blodgett, R. I.; D. S. Chatterton, Vt.; W. W. Atwater, Vt.; E. L. Mitchell, Boston, Mass.; Isaac W. May, Boston, Mass.

SECRETARIES.

Z. Pope Vose, Rockland, Me.; Philips B. Stiness, Jr., Providence, R. I.; J. L. Odell, Lake Village, N. H.; Washington Lithgow, Charlestown, Mass.; Samuel W. Hodges, Boston, Mass.

These reports were accepted by the Convention and the following committees appointed

COMMITTEE ON FINANCE.

Albert Adams, Melrose, Mass.; Rev. Calvin Holman, Sanbornton Bridge, N. H.; R. P. Cowles, New Haven, Conn.; J. W. Berry, Lynn, Mass.; Wm. Boynton, Lynn, Mass.; Cottington Nash, East Weymouth, Mass.; C. M. Howe, Marlboro, Mass.

COMMITTEE ON RESOLUTIONS.

Wm. B. Spooner, Boston, Mass.; Rev. J. W. Olmstead, D. D., Boston, Mass.; Dr. Charles Jewett, Norwich, Conn.; Dr. Lorenzo Sheldon, West Rutland, Vt.; Rev. Seth Reed, Providence, R. I.; Rev. James Thurston, Bristol, N. H.; S. L. Carleton, Portland, Me.; Hon. N. G. Hichborn, Stockton, Me.; Hon. S. Perham, Me.

A motion was here made to refer all papers to be read before the Convention, to an appropriate committee without discussion. This led to quite a lively debate. It was contende

that the time of the Convention could not be better employed, than by such discussion as the papers would elicit;—that it would be better to consider a *few* subjects thoroughly that the papers proposed to be read were more than the mind could possibly carry away;—that it was the place for discussion, and the people had come to the Convention to propound their difficulties, and receive solutions.

The motion was withdrawn.

Mr. H. D. Cushing offered the following:

Resolved, That all resolutions be referred to the appropriate committee without debate.

Some objections were made to this. The Hon. J. M. Usher said that he trusted the resolution would prevail, since there was a Committee on Resolutions who were preparing matter to be brought before the Convention. By referring all resolutions to that Committee, they would be brought forward in a harmonious series that would promote dispatch and precision.

The resolution was adopted.

Committee on Business submitted the following:

Resolved, That all friends of temperance present, or to be present in the Convention, sympathising with its objects, shall be considered members thereof, and shall have their names enrolled as such, whether sent as delegates or not. (Adopted.)

Pending a motion to invite some essayist to read his paper, the propriety of devoting the time of the Convention so exclusively, to a hearing of "temperance sermons" as they were styled, was warmly discussed.

A gentleman in the audience made inquiry as to the time that would probably be consumed by each essay. No answer was given. He said that he certainly agreed with the gentleman who had urged the propriety of devoting a portion of the time of the Convention to a discussion of the papers. It seemed out of place to have presented so many long essays. Several gentlemen, whose names we failed to get, spoke briefly to the same effect. It was intimated that there was an appearance of too much pre-arrangement, of "log-rolling."

The Hon. J. M. Usher said that it was important, and no gentleman could question it, that in a general Convention for the promotion of the temperance cause in New England, weighty themes must needs be discussed which would require different treatment than they could possibly receive, if dealt with as in an ordinary *mass-meeting*. All the subjects assigned were vitally important,—and the articles would, without doubt, enlist the interest of the body. There was no need of feeling at all uneasy or suspicious of "log-rolling."

Mr. Edwin Thompson of Boston, who had been one of the most active in perfecting the arrangements for the Convention, said that he belonged to no committee, and was aware of no "log-rolling." It was generally understood that the Convention was to be somewhat on the plan of that held last year at Saratoga, N. Y. There had not been a particle of "cutting and drying," further than was plainly indicated in the call for the Convention signed by the prominent temperance men throughout New England. Now when speakers had been invited to prepare articles for consideration, it seemed out of place and dishonorable that such a discussion should be raised. To secure the results contemplated by the Convention, it was not only important but absolutely necessary, that they go back to first principles. In view of this, themes had been assigned to gentlemen competent to discuss them thoroughly and profitably, before submitting them to the action of the Convention. To refuse to hear those papers, would at that hour, be unjust and disrespectful to the gentlemen who had so kindly prepared them. He was out of patience with the suspicious and jealous spirit that had sought expression, when there should be only brotherly confidence and co-operation.

The Committee on Business moved to hear an address on the Physiological Ef-

ects of Alcohol—by Dr. S. Allen of Rutland Vt.

Mr. Bancroft of North Danv[illegible]s, hoped that all difference would be reconciled. He had no doubt that there was a desire on both sides for harmony of action. Some papers would be debatable, while others will scarcely demand discussion. Let the debatable ones be taken up first, and fairly discussed, and then, if we have need of more work, let the others be called up. He moved to amend, by substituting the paper of Judge Pitman of Mass., on the political duties of temperance men.

The amendment was adopted, and the original motion as amended, prevailed. Judge Pitman being absent,

The Finance Committee reported that the expenses of the Convention would probably require $500, and recommended that a collection be taken up for that sum.

The Committee on Resolutions reported as follows:—

Resolved, That we desire devoutly to render thanks to Almighty God, for the universal interest in the cause of temperance, manifested throughout New England, and the marked progress it has made. (Adopted.)

Resolved, That we rejoice to meet so many of our fellow-citizens from all the New England States in Convention, to deliberate and determine upon measures to increase that interest, and to carry the cause on to still greater triumphs. (Adopted.)

Resolved, That a system of mutual relation and dependence exists between the different New England States, which makes a uniformity of moral action, of laws, and of means for their enforcement, highly desirable and important. (Adopted.)

Resolved, That, while we recognize the Christian Church with its ministry, as fully designed of God, and loudly called upon to take a leading and responsible part in this great reform, we cordially welcome to our broad platform all true temperance organizations, and regard the Sons of Temperance, The Temple of Honor, and the Good Templars, as worthy of special mention, for the efficient service which they have rendered in times of declension and peril, and for the strength which they are now prepared to bring to our great and advancing cause. (Recommitted.)

Resolved, That the moderate drinking of intoxicating liquors is unsafe, injurious, and immoral in tendency and example, that the principle of total abstinence is fundamental to reform now, as it was the basis of all our triumphs in the past, and that these considerations demand that every Christian and good citizen be openly arrayed on the side of total abstinence. (Adopted.)

Resolved, That while our chief reliance for progress must be upon appeals to the reason and conscience of the community, the creation of an enlightened, imperative public sentiment, and particularly the total abstinence pledge, the right education of the young in our Sabbath and day schools, we also demand of the State the enactment and enforcement of such laws as will secure every step of progress gained, protect society in its great moral and economic interests, and prove a terror to evil doers. (Adopted.)

Resolved, That the licensing of acknowledged evil is wrong in morals, and ruinous in legislation; that the whole history of license for the sales of intoxicating drinks in this country, has proved impotent to restrain the traffic or diminish the evils of intemperance; that we can never give our consent to a system which shall give the legal sanction of the State to a business so baneful in its tendencies, and so prejudicial to the best interest of the people; and that prohibition is the only safe legislation that can be enforced in practice. (Adopted.)

Resolved, That it is as much the duty of the State to see its laws enforced as enacted, and that the reliance on private individual effort for the enforcement of the laws against the sale of intoxicating drinks, is wrong in principle, imposing an odious and uncompensated service too onerous to be continued with that steady persistence, which is essential to success, and that temperance laws like other laws should be enforced by an organized and paid police, either municipal or State.

Resolved, That those persons who live by the habitual violation of the laws, are not impartial judges of the laws which they violate, and it is the duty of the State to pass such laws as shall effectually purge the jury-box

of interested and prejudiced parties, and thus secure the faithful execution of our statutes.

Resolved, That in the progress of our cause, too little attention has been given to organized effort, and too much reliance placed upon desultory action, we recommend the formation in all the New England States, of district associations, each composed of as many towns as can and will act together, in which there shall be held Conventions at stated times, for the consideration of both the moral and legal aspects of the cause, and these associations be auxiliary and sustained and controlled by a living, vigorous State organization, under the direction of such friends of the cause. as are willing to give the adequate time and attention for its management, and for the pecuniary support of which, the friends of temperance should be called upon to contribute with a liberality corresponding to the great importance of the subject, and thus to *organize* success.

In the continued absence of Judge Pitman, the Rev. E. P. Marvin, D. D., of Boston, was invited by the Convention, to read a paper on

THE RELATIONS OF THE CHURCH TO THE CAUSE OF TEMPERANCE.

It is an axiom that *obligations, duties*, grow out of relations. The nature and measure of the relations, create the nature and measure of the obligations and duties. Cain was Abel's *keeper* because he was Abel's *brother*; and God intended to teach the race early in the drama of this world, that he will hold every one of us to the fearful reckoning of the obligations of relationship, when he sent that startling metaphor echoing down the ages, "The voice of thy brother's blood *crieth* unto ME from the *ground*." It will be seen, therefore, that the exhibition of the relations of the church to the cause of temperance has *practical* bearings, and involves plain speaking.

The subject holds in it two elements or factors; *the church* and the *cause of temperance*. In order to compare the two, and discover their relations, we must get a distinct view of each.

A church is a divinely organized body of people *for the purpose of worshipping God and benefitting, restoring, and saving men*. She has her doctrines, ordinances, sacraments and even its worship in large part *for the welfare of the fallen race*. The church is organized for the development and carrying into practical effect, the two-fold aim of the *Magna Charta* of the gospel, "Glory to God," and "Good will toward men." Her platform is the two-fold summary on which hang all the law and the prophets. Supreme love to God and to our neighbor as to ourselves. The two must go together. Divided, they fall, and bring down ruin with them upon the heads of those who divide them. We might as well think of separating air into its two constituent parts, oxygen and hydrogen, and breathe but one of the two, as to think of separating in, the church, the worship of God from any and all labors for the good of men. The church that attempts or allows it, will soon show the "mark of the beast" upon her; and so will the minister or member of a church. God is honored by the worship of him, but not in the absence from the heart of the worshipper, of a deep and controlling interest in the welfare and saving of men—of *all* men—men in *body and soul*—in body *for the sake* of the soul. The church is to make her members better, for the sake of the influence upon the world. Her business is, to hold forth the Word of Life to the dying; to be the LIGHT of the world; to be the SALT of the earth. If she do not these things, whatever be her profession of doctrine and worship, she is but fit for the dunghill, and will soon go there.

It is true that the church must judge of the character of her members by what they believe; by their views, their faith or creed. It is also true that she must judge by their works. Our Saviour gave this specific and simple test as the one most easy and ready of application. "By their *fruits* ye shall know them." "Either make (or reckon) the tree good, and his fruit good; or else make (account,) the tree corrupt and his fruit corrupt; for the tree is known by his *fruit*."

This, then, is the distinct view which we must take of the nature and aims of true and real churches; that they are divinely constituted so that they may be best possibly arrayed against all moral evil. God himself has given them their organization and laws, so that, above all other organizations, they may rescue the fallen, hold up the upright, banish temptation, save men from the sin, the shame, the thraldom of ruinous appetite and passion, save them from the inevitable destruction that awaits disobedience of the laws of nature and of nature's God.

Such is the church in her nature and aims.

What is the cause of temperance? The original idea of a *cause* is *that which produces* or effects results. It is that from which any thing proceeds, and without which it would not exist. The cause of temperance, therefore, means that which produces temperance; without which, temperance would not exist.

Or, we may give to the phrase more the legal idea of a *suit*, an *action*, a *cause* for trial; a process by which a party endeavors to obtain certain claims to right and justice. *Action* is commenced to try the *cause*. A portion of society presents the most serious claims against the authors and agencies of intemperance. The case has *both* moral and legal aspects. Are the claims right and just? Are they of so serious a nature as to demand the interference of law and its sanctions? If so, the offenders are violators of both moral and civil rights, and are criminals in this double sense, and their violations of the rights of others should be put upon the same general basis with the violations of other obligations, such as theft, robbery, burglary, arson, murder, i. e., the offenders should be held accountable by both moral and civil statutes for the results of their crimes, whatever those results are found to be.

Now it is admitted on all hands that intemperance is one of the sorest scourges that ever afflicted our race; and that in many of its results it violates the plainest common rights. This judgment has been reached wherever the case has been tried. It robs men and families of property, of health, of reputation, of kindness, of conscience, of reason, of life! It destroys life in all the places of trust and responsibility in which it is allowed; in the physician, in the executive officer, in the railroad engineer, in the teamster, everywhere! It hardens the heart, it brutalizes the whole man, it stands squarely in the way of the legitimate business of the church and of every benevolent organization; it is the foe of society, and the ruin of man in body and in soul.

Since slavery, the last legalized resting-place of oppression, has been wounded to its death, intemperance is the great social and civil antagonist of this land and of this world. It is more destructive than any foreign invasion could be; more fearful than Asiatic Cholera; and we have the natural right, and are under the most solemn obligations to fight it as we would invasion or Cholera; to array all moral and legal forces against it; and to account all persons who give it aid and comfort as public and private enemies, to be *effectually restrained*, and if need be *destroyed*.

Here, then, are the two factors of our subject. The *church*, divinely organized that she may, in the best possible way, attack and overcome all moral evil, and deliver mankind —and the cause of temperance, which represents the combined and organized forces for the overthrow of the next great oppressor and foe of man. The relations of the one to the other are manifestly *intimate*, *necessary* and *indissoluble*. To separate them, is to destroy the church and is fatal; it is like cutting a main artery. It is breaking the neck of hope for all time.

Not that the church, as such, is necessarily to take legal action, and become a party in our legislatures and courts for the enactment and enforcement of prohibitory laws. Yet she can and must create and enforce the moral sentiments which are essential to the enactment and enforcement of laws. She can and must brand intemperance as the violation of both the highest moral laws, and civil rights. Her sympathies, her influence, her creeds, her covenants, her pulpits, her whole mighty moral power should be on the side of temperance action and temperance reform. Within a year I have heard one of our most distinguished and successful lawyers affirm, as his deliberate and long-considered opinion, that the churches of New England can, by proper moral agitation, carry any reformatory cause which they choose to carry, triumphantly and speedily through all our legislatures and all our courts. The churches have only to will it and it is done. Then will not that God who always takes the side of the feeble and the fallen in society to pity and defend them, hold the churches, the ministers and Christians of New England responsible for the further continuance of the evils, the sorrows, the crimes of intemperance? Will He prosper them in the neglect of this work? These are fearful questions, and I tremble as I ask them.

There are three classes of obligations loudly appealing to christians, on the ground of the close and necessary relations of the churches to the cause of temperance.

1st. Common obligations to neighborly kindness. —Obligations to pity and relieve the thousands of suffering individuals and families. No pen can describe, no tongue can tell the sudden horrors and the life-long agonies which are continually caused by the vending of intoxicating drinks,

in every city and in most of the towns of the six States here represented. You may go into any of our larger towns and trace the histories of individuals from childhood up, and you will find pictures more sad and tragic than the story of Paul and Virginia, over which thousands have fruitlessly wept. Scenes are daily coming to the surface, among the wretched victims of this fatal thirst, which rival any that Dante portrayed from his Infernal Regions. If ministers would go out into these highways and hedges, and see with their own eyes, until their own hearts were melted with compassion, their sermons would never lack pathetic power to move the masses and fill their sanctuaries so that the places would be too strait for them. If church-members would bring real cases of common suffering into their conferences for actual relief, they would never complain again of dull, or thin, or profitless meetings. And in what way could they so well imitate the great Founder of churches, who went about among the suffering, that he might relieve them, and performed most of his miracles on the bodies of men to rescue them from wretchedness?

What, then, must we say of those ministers and church-members, who are such fastidious sticklers about temperance measures, and are so exacting of temperance workers and temperance organizations that they are kept from doing anything, and would keep others from doing anything to save the scores, and hundreds, in their own congregations and neighborhoods, who are daily going down into this dark, haunted, shameful valley filled with crying, and cursing, and hatred, and living death! What would The Son of God say of such professors, but that, "They bind heavy burdens, and grievous to be borne and lay them on men's shoulders; but they, themselves, will not move them with one of their fingers!"

Do any christians excuse themselves from active temperance exertions by their dislike of secret and not specially religious societies? But, whose fault and shame is it that these societies are thought to be needed, unless it is the fault and shame of the churches! We will admit that the churches can and should do this work; that they are specially adapted and commissioned to do it—that the church is not true to the mission of her Master when she leaves to other organizations what was committed to her. What the church, co-working with God, cannot accomplish in the way of redeeming men from vicious habits and banishing temptation from society, cannot be accomplished. Indeed, we cannot hope for permanent reformation of character only so far as the power of the gospel is felt in the soul. The Saviour's means of reforming the vicious and banishing evils is his gospel; the preaching of Christ. And to whom has He committed this work, if not to the churches!

A second class of obligations which the relations of the churches to the cause of temperance suggests is of a patriotic character. Government is from God, and derives its right to make laws and to punish criminals from Him. A Republican government, specially, depends much upon the moral principle, and religious fidelity, of the people. And the implantation and perpetuation of these, are committed to the church as her great work. The day has forever past when direct religious influences are to be separated from civil and political affairs. We have come to a new era in this respect. The church above all is qualified and bound to impress the people with the religious obligation which attaches to right voting, a trust, and a duty as sacred and as solemnly required by God, as is the right use of money, or example, or talents, or influence.

It will not be denied that intemperance is *one* great, if not *the* great source of demoralization in legislation, of corruption in office, and of recklessness in politics. Where shall we look for moral power to change all this if not to the christian church! Henceforth, must not *christians* bear the *chief* responsibility, if our youth, who are to be our future rulers, are tempted into this ruinous vice—if drinking habits do not ensure defeat at the polls—if there is brutal debauchery in the Halls of Congress—or if there is the wreck of Delirium Tremens, in the Presidential chair!

The third class of obligations which the cause of Temperance claims of the church is of a more spiritual and permanent nature. It takes hold on the vital character and eternal destinies of the soul It is with the soul as the highest, the controlling element in man that all churches and all religious truths have chiefly to do. Intemperance, even in its incipient stages, does its first and its worst work upon the soul. It disqualifies it for the reception and appreciation of religious truths by benumbing the susceptibilities and destroying all the tenderer feelings of the heart. It produces brutalizing appetite and more then brutal cruelty. It destroys self-control and so gives easy access and victory to any and every vice. Religion appeals

to the reason and conscience. But tippling dethrones reason and hardens the conscience. A minister might as well appeal to a congregation of wild asses' colts as to men who have begun to lean upon the stimulus of intoxicating drinks. Thousands of ministers, like Dr. Spencer, as related in his Sketches, have been able to trace years of failure to some hidden "old brown jug," or more delicate lady's flask of "MEDICINE!"

It is apparent therefore that every thing that encourages or tolerates the use of intoxicating drinks stands right in the way of the great spiritual work of the church. Nothing but the general prevalence of total abstinence can prepare the way for the promised full success of the church. Hence every true temperance worker is an ally of the church; and, whether wittingly or unwittingly, is preparing the way for the coming triumphs of the kingdom of Christ. Christians should be the last to forbid any to cast out devils because they "follow not with us." Satan does not cast out Satan.

Nor will the plea any longer avail to quiet an enlightened conscience, that the Bible gives any shadow of countenance to the drinking of wine. So able and reliable a man as Rev. Dr. Duffield of Detroit has lately written to the N, Y. Evangelist as follows:

The Bible language in the original is very precise. It has been shown, years ago, both in this country and Great Britian, by those who have carefully examined the terms in the original Hebrew translated *wine* in our English version, that the Bible uniformly and universally condemns the use of fermented intoxicating drinks. Never has there been a book more perverted and abused by wine bibbers and drunkards for their justification or excuse than the English translation of the Bible.

The Bible in the original makes and maintains a broad, unmistakable, and radical distinctinction between fermented wine that intoxicatates and unfermented that does not, but is nutritious and salutary. In our English translation the word wine is used to designate no less than nine diffierent things expressed by as many different words. How accurately, you may judge, when three of them denote solids, and of the six remaining, one is a generic term for wine made of grapes, another denotes simple unfermented juice of grapes or "must," the third a wine prepared by art; two others refer to the modes of use, as in the pure and mingled state, and the last is a general term for a drink made of the palm and other sweet drinks not made from grapes. These facts have been well and incontrovertibly established by biblical scholars and Hebraists. The Greek word in the New Testament translated wine is a generic term, and its use settles nothing as to the intoxicating character of the Saviour's miraculous wine or Paul's prescription to Timthy.

And when we turn to the positive testimony of Divine Revelation we wonder how any christian can doubt and falter. Its language is fearfully solemn. Drunkards are classed with thieves, revilers, extortioners and all those of whom it is declared that they cannot enter the kingdom of God. Wine is declared to be a mocker and strong drink is raging; and "whosoever" whether christian or not "is deceived thereby is not wise. "Woe unto him that giveth his neighbor drink; that puttest thy bottle to him and makest him drunken also"

Surely it is time for christian ministers and christian men and women to take hold of this cause as did the heroic and mighty christian champions who accomplished so much for this cause a generation or two ago. Yea more! It is time for our churches to know assuredly that it is in connection with victory over these powers of darkness that the cause of the Redeemer is to make its next grand onward march. If the churches will not put on the armor and fight this fearful battle, God will raise up other instrumentalities and honor them with the glorious success and triumph, which are sure to come.

The delivery of this essay was frequently interrupted by expressions of hearty approval from the Convention. The paper was referred to the following committee:

Rev. D. B Randall, Augusta, Me.; Rev. Dr. Z. S. Barstow, Keene, N. H.; Rev. Dr. E. E. Cummings, Concord, N. H.; Rev. F P. Tower, Meriden, Conn.; Rev. John Boyden, Woonsocket, R. I.; Rev. E. P. Marvin, D.D., Boston, Mass.

Voted, That at one o'clock, P. M., the Convention adjourn till 2 P. M.

MR. THOMPSON then announced the temperance hotels and eating-houses in the city, advising the friends to encourage them in preference to all other establishments.

JUDGE PITMAN of New Bedford, was then invited to speak upon

THE POLITICAL DUTIES OF TEMPERANCE MEN.

The struggle against intemperance is a struggle against an inward appetite, and against an outward incitement.

To cure the inward appetite we must rely upon moral means; to remove the outward temptation we must rely upon the law; legal and moral suasion are allies, and without both there is no victory; indeed, we may say more, no partial success of either can be permanent without the support of the other, when, by the winning appeals of love, the cogent force of reason, or the sight of the retributions disclosed by nature or revelation, you have reformed the individual inebriate, your work has fearful odds against its permanence if his daily path is beset with the terrible allurements of the dram shop; while, on the other hand, it is equally true that the best of laws are but inefficient scare crows unless filled, sustained, and made alive by an inflowing public opinion created through the agency of the Church, the Lecture-room and the Press. These positions I suppose are now accepted, almost universally, by the friends of temperance. Those who commence with moral efforts find that they must invoke the aid of law to assure their success; while those who rely upon the law find that they must continually fall back for support on the moral sentiments which underlie it.

Assuming then the necessity of *legal* action I come to speak of the necessity of *political* action to secure that.

I use the term political action here in a somewhat restricted and specific sense; meaning by it action at the ballot box.

It may be admitted at the outset that because legal action is necessary to secure the triumph of the cause of temperance, it does not immediately and logically follow that it is the duty of temperance men to organize at the polls to secure such action.

Two propositions remain to be demonstrated; viz—

That such political action is necessary to secure legal action; that is the enactment and enforcement of prohibitory laws against the liquor traffic:

And, *That the absolute and comparative importance of such laws justifies, and demands such distinct and pronounced political action.*

Let us first consider the latter proposition.

It is the judgment of those whose attention to this matter entitles them to be considered as experts, that if the laws against the liquor traffic were efficiently and permanently enforced to the same extent that other criminal laws are enforced, the amount of drunkenness would not exceed one fifth of what it is under the unrestricted sale. Partial statistics confirm this judgment. But if we make large deductions from this estimate of improvement, and grant, what we do not concede, that there is any inherent difficulty in the execution of these laws against open violators, every candid person must at least allow that by their execution to the extent which experience has already demonstrated that they can be executed the *larger* portion of intemperance can be prevented. The question then in its most moderate statement reduces itself to this; how does the removal of the larger part of the evils of intemperance compare in importance with the usual objects of political action?

And we here might close this branch of the discussion at once by citing the concessions of our opponents. The report made at the last session of the Massachusetts legislature by the opponents of prohibition calls the "vice of intemperance, that ulcer of the civilization of the Teutonic races;" and one of the leading journals of England in an argument against prohibition says, "It is never doubted that the greatest earthly curse is the sin of intemperance," (*Birmingham Journal, March* 3, 1855.) And the *London Times* confesses that "The use of strong drink produces more idleness, crime, disease, want, and misery, than all other causes put together." (*Jan.* 19, 1863.)

But these general admissions fail in the moral impressiveness necessary to the practical success of the argument. In considering the apathy of the public mind on this subject I am reminded of the remark of Coleridge, who says, "Truths of all others the most awful and interesting are too often considered as so true, that they lose all the power of truth, and lie bedridden in the dormitory of the soul side by side with the most despised and exploded errors."

Let us, then, for the effectiveness of the argument, take such brief survey as the limits of this paper will allow of the relations which the vice of intemperance bears to the higher interests of society.

To my own mind no essay published in the interest of temperance has ever made the impression given by a contribution by that

world-renowned expert in philanthropy, Dr. S. G. Howe, to the last annual report of the Board of State Charities of Massachusetts, on "Alcohol as a cause of vitiation of human stock." As the result of the discussion he says: "The facts and considerations just named make clear the sad truth that the children of parents whose systems were tainted by alcoholic poison do start in life under great disadvantage, while they inherit strong animal propensities and morbid appetites, and tendencies, constantly craving indulgence, they have weak restraining faculties. Their temptation is greater, and their power of resistance is less, than in children of purer stock. They are, therefore, more likely to fall into the pauper class or criminal class. Thus as the generations of plants have their germs and roots in the ground, the generations of men have roots in the ashes of their fathers. We discover here traces of that chain whose beginning and end are those of time; whose links are the ages; and which runs through the whole race of man, binding generation to generation "in bonds of sympathy and interest."

Nor are the relations of temperance less vital to the education than to the original stock of the human race. Said Horace Mann at the outset of his great work in this department, "If temperance prevails, then eduaction can prevail; if temperance fails, then education must fail." And the present superintendent of the Boston Public Schools bears this emphatic testimony. "Among the causes of truancy, that which so far transcends all others as to be properly considered the cause of causes, is the immoderate use of intoxicating drinks. This is the unanimous testimony of the truant officers; the liquor shops and the schools are in all respects antagonistic to each other."

Massachusetts raises each year by taxation in various forms nearly two millions of dollars for the support of her Public Schools alone, and can she quietly permit the liquor shops within her control to antagonize the beneficence she distributes?

The immediate agency of intemperance in producing disease, though not the most fundamental evil, is the most obvious and to the common mind the most appalling. I need not dwell upon this point, nor do more than allude to the special emphasis with which every sanitary expert has dwelt upon drinking houses as the nurseries of cholera and similar epidemics. The curious reader, I would add, will find in the last issue of the Registration Reports of Massachusetts, instructive tables, prepared by Dr. Jarvis, from returns to the actuary of a London Life Insurance Company, showing that the rate of mortality among the intemperate is "about three and a quarter times greater than falls to the lot of the people at large." (Report 1864, p. 60, et seq.) and that of 100,000 males starting at the age of twe ty selected at large, 56,355 would survive at sixty years, and of an equal number of the intemperate only 11,568; and at seventy the result is still more startling, but 5,079 of the intemperate and 35,220 of those at large surviving.

The U. S. Census for 1860, states that intemperance is the most productive of all the causes of insanity.

As to the relation of intemperance to crime the statistics are constant and familiar. Wherever you open the result is uniform. Thus I turn to the statistics of the State Prison of Massachusetts (Report Board State Charities 1866, p. 272) for 1865, and I find of the 129 commitments, 102 were of persons with intemperate habits; and if I cross the ocean and listen to the charge of Mr. Justice Talfourd to the Grand Jury at Stafford, I hear as his dying testimony that "no doubt the exciting cause in the far number of the cases upon the calender, the exciting cause that every judge has to deplore in every county of this land, is that which is justly called the greatest English vice, which makes us a bye word and a reproach amongst nations who in other respects are inferior to us,—I mean the vice of drunkenness;" or I hear his colleague, Mr. Justice Wightman, at another time declaring in simpler and more exact words that drunkenness is the cause "of at least four-fifths of all the offences of the criminal calender."

If we turn to the statistics of Pauperism, we find results still more startling. From the returns made by the overseers of the Poor in the City of Boston, in 1864, we find that an average of 10,131 received relief each year; or estimating four persons to a family, "40,524 persons were benefitted each year;" and the General Agent of the Boston Provident Association at the same time gives a written opinion that "the proportion of poverty caused by the free use of intoxicating drink I should judge to be fully eight-tenths;" so that we have in the City of Boston, 32,000 persons, men, women and children, permanently or

temporarily, placed in the condition of paupers by the liquor shops which the city shelters.

There are other results of the liquor traffic which cannot be displayed by figures, but which to thethoughtful mind, are of terrible significance. Such are the disastrous influences that indulgence in this vice has upon public men who are called to discharge responsibilities demanding the coolest judgment, and the severest virtue. The corrupting influence it exerts at the ballot-box, the vital aid which the traffic affords to that vice of large cities, more appalling in its physical effects than even the liquor traffic; and its invariable connection with gambling, and Sabbath desecration. When, then, we consider that it antedates the very birth of its victim with curses, and gives society humanity under diseased and enfeebled conditions, that it continues its baneful influence as the strongest antagonist of popular education, that it is the most prolific source of physical and moral disease, contaminating the whole social atmosphere, culminating so frequently in insanity, and still more frequently in premature death, that it fills our prisons with criminals and our almshouses with paupers, that it saps the foundations of public and political virtue, and proves itself the incitement and ally of every other vice,—can we fail to unite with the summing up of Baxton the brewer, when he declares intemperance "is the mightiest of all the forces which clog the progress of good." *North British Review*, *Feb.* 1865.

The issue then is, shall the power of the State be directed to the removal of this greatest barrier that bad citizens have placed in the path of human progress. Surely, no grander object was ever presented for polttical action. no nobler opportunity to strike a valiant blow for Christian civilization.

It remains to demonstrate our other proposition, that there is a necessity for political action on the part of temperance men to secure the requisite legal action. This is not a self-evident propcsition·

It might well be imagined that no organized action at the polls would be necessary, to secure substantial unanimity of action in the enactment and enforcement of laws against so enormous an evil. But this is only a superficial view of the problem, dispelled either by a consideration of the philosophy of the matter, or by a historical review of the case.

It has been well said, "In the popular mind there is a great deal of respectability in power. There were very good citizens who could see no immorality or irreligion in slavery, as long as it could elect presidents. Nor can they see any want of respectability in the liquor traffic, while it elects mayors and aldermen."

Let us look at Massachusetts: not certainly behind her sister statas in the degree of interest felt in the cause of temperance; and let us gauge the strength of the forces that oppose any thorough execution of her laws against the liquor traffic.

The Committee on the License Law in their report to the Massachusetts legislature of the present year say, "that it was in evidence that at least $25,000,000 of capital *in Boston* are invested in the liquor trade."

That, however, is but the foundation of the strength of the liquor interest. This same committee state that the Petitions for a License Law "embraced the names ot 1600 merchants and firms of the City of Boston;"—most of them gentlemen not engaged in that traffic, but bound to it by real or supposed ties of interest or sympathy.

Look at another source of power. The Committee of the Massachusetts Legislature on the Metropolitan Police in their report 1865, say: "The average vote of Boston at municipal elections, for the past five years, is about 11,500. It is a moderate estimate to say that there are, including the classes who live by the manufacture of crime, and those in vicious sympathy with them, reinforced by the owners of real estate deriving gains from its unlawfnl use and their dependants, at least 5,000 voters, pledged by instinct and interest against the enforcement of the most wholesome laws of the Commonwealth, and their presence at the polls, when their Diana is in danger, depends on no contingencies."

The presence of such a ruling power in trade, and in elections, controls and corrupts politicians, and gives tone to the metropolitan press; and so widens the baneful influence.

But this is not all. Account for it as you may, all reforms are opposed by a union of the rich and fashionable, with the degraded poor. The gentlemen in broadcloth of "respectability and standing," combined with the roughs from dens of vice to mob Garrison, in days when slavery made Presidents. Perhaps the conservative instinct of property dreads the commotion which attends the upheaval of

n old wrong ;—while Fashion is disturbed by what it deems the vulgarity of both the Reform and the Reformers.

So, too, the men of taste, the dilettanti are hocked at the uncouth visage, and coarse manners of the John the Baptists who come reaching repentance. These are re-enforced y the large class of natural conservatives, ho dread nothing so much as change ; with hom even an old disease is respectable ; and y no means to be eradicated by any radical ure.

If to these we add the morally stupid, who are for none of these things, and the party acks, who make up in activity what they lack weight, and whose keen scent always discerns danger in the advent of ideas, we have formidable and constant force to be overcome. The practical power of this force is greatly intensified also by the fact that its strongholds are in the cities ; and it thus bestrides or subsidizes the professional men who are the natural leaders of political society.

Plain, therefore, as is the proposition that the liquor traffic is the parent of every species of crime and of human misery, and that society has therefore no higher duty than its suppression, it is nevertheless, no easy battle that the friends of prohibition have to fight.

It is now more than fourteen years ago since the Maine Liquor Law, so called, took effect in Massachusetts ; and what man can look around, and not feel ashamed of the spectacle presented in the streets of our chief cities this day?

In the very hey-day of our success, we held "a densely thronged" Convention in Worcester in the summer of 1852, and "solemnly pledged ourselves to each other and the world, that in the future exercise of our suffrage we will in no case cast out votes for men whose election would hazard the existence or efficient enforcement of our law for the surpression of the liquor traffic." Brave words that stand to-day as our bitter reproach!

The friends of temperance went home ; and the election returns of next fall, show that Massachusetts elected for her next governor, one who was opposed to the law over that life long apostle of temperance, Horace Mann Since that time, we have seen our law set at nought by every official from the highest to the lowest, without any faithful, persistent, or organized effort to procure respect for it by political action. So that even in Massachusetts, there is point in the sarcasm that our influential public men are, at best, in favor of the law, but opposed to its enforcement. After years of argument and entreaty, the State still permits Boston to put known criminals in her jury-box, and to maintain a body of police who, as an institution, throw their influence and prestige against the enforcement of the law ; and as a consequence, in the streets of the metropolis and of all our larger cities, the law is openly violated and condemned.

We are a long way off from final triumph. We can expect no satisfactory result until the details of the machinery for the execution of the law are precisely such as those who are charged with its responsibility demand ; and the whole executive force that directs it, is in the hands of its earnest friends. And then we must have the added power which comes from a public sentiment intense enough to find expression in political action. That is a public sentiment that prosecuting officers, courts and juries thoroughly respect.

"To restore a common place truth to its first uncommon lustre," says Coleridge, "you need only to translate it into action." The truth of the paramount duty and interest of society to protect itself against the incalculable evils of the traffic in intoxicating liquors has lost its first lustre, and shines in resolutions and speeches with but a dull light. Translate it into action at the ballot box, and it will set the whole state aglow with enthusiasm.

Bring this issue home to the people of every school district in New England, shall we rule or the rumsellers ruin? bring it home for practical action, and you will thus also make a moral impression upon the people such as can be made in no other way. It was not until the people began to vote against Slavery that the mass of them began to really hate it. Thus action intensifies sentiment.

I have in this paper spoken only of principles, and not of methods, of political action. What should be the incipient step, and how far it may ever become necessary to found a separate Temperance party, are questions to be settled hereafter, and by each state for itself.

For myself, I believe that a resolute, determined and a pronounced movement by the friends of the cause in that party which now has possession of New England by so overwhelming a majority would result in the formal adoption of our principles ; and that the gain to the Republicans in moral strength, and

the enthusiasm which comes from fresh devotion to a great cause, would outweigh all the losses of votes in our large cities. Be that as it may; as a party founded on ideas of human progress enjoying the honorable distinction of being the first to introduce morals into politics, it can have no nobler mission than to realize that vision of a christian commonwealth toward which all that is best and most heroic in New England has aspired for more than two centuries.

This paper was listened to with great attention, and it elicited frequent and hearty applause.

Voted,—That the essay of Judge Pitman be discussed at the opening of the afternoon session, and then referred to the following committee:—

Judge Woodbury Davis, Portland, Me.; Leonard Chase, Milford, N. H.; Dan'l Wilkinson, Pawtucket, R. I.; Dr. E. N. Hatch, Meriden, Conn.; Horace R. Brown, St. Johnsbury, Vt.; H. D. Cushing, Boston, Mass.; Wm. B. Spooner, Boston, Mass.; Judge R. C. Pitman, N. Bedford, Mass.;

The Rev. Dr. Marvin, remarking that there was a little time before adjournment, said that there was present a veritable giant in the Temperance cause, the Bev. Dr. Cuyler of New York, and expressed a hope that the Convention might hear from him.

The Rev. Dr. Cuyler said, that although not feeling well, and not having anticipated such a call, he felt bound to acknowledge the honor paid him by the Con. through the suggestion of his old friend (Dr. Marvin); but he would not detain them but a moment. He referred briefly to the work they had been carrying forward for the cause of Temperance in the "rum-cursed city of Brooklyn"; and spoke briefly of the importance of organization among Temperance men. In view of the awakened interest on this subject throughout the country, he encouraged the hope that King Alcohol would share the fate of that other King which after four long years of struggle, of sacrifice and of suffering, we buried below all possibility of resurrection. (Loud applause)

With the hope that he should meet the Convention again in the evening, he retired, and the Convention adjourned.

Afternoon Session.

The Committee convened at 2 o'clock P. M., and the Rev. Dr. Blodgett of Pawtucket, R. I., introduced further proceedings by prayer. A discussion upon the Paper of Judge Pitman being in order, the Rev. W. E. Copeland of Brunswick, Me., spoke substantially as follows:

Mr. President,—It has seemed to me for some time, that we as Temperance men have something to do, besides to talk about the interests of this cause. We have something to DO. I have felt that the reason why we have failed in shutting up all the grog shops of the country, has been, that we have not, as an organization, backed up our principles and our men at the ballot box. How can we expect success, while the legislative and executive powers of the land are in the hands of our enemies? What we need—what we must have, is *political* action. Now it seems to me, as Christian men, as Temperance men, we are bound to vote only for those to fill our offices, who have our cause at heart. (Applause.) Do we do so, or do we vote wholly regardless whether the candidate will support Temperance principles or not? It seems to me, that it is especially important, that the clergyman should be very careful to throw his vote, and to wield his influence, in his own parish and town, for Temperance principles and Temperance men. This is a sacred duty. I know that it will be said, that this is carrying politics into the Pulpit; but I am familiar with that cry, and hold it in no fear. Can any one look over the history of reform in this country, and doubt the necessity of making a political issue of this matter? We are a numerous body—we have battled Slavery for these many years, battled it earnestly, battled it fiercely, but nothing was accomplished, till it was made the subject of political action. So it is with the quetion now before us. (Applause.)

It is not enough that we talk upon this matter, call conventions, and distribute tracts broadcast over the land; we must sternly take our stand, and, though it divide father from son, mother from daughter, wield every power our hands can grasp, till we succeed. We must give money—we have not carried our principles so deep as that—we must be willing to GIVE for the cause, and to vote so

that our ballot may tell, like a bombshell, among the grog shops.

Wendell Phillips has said, and said truly, that we must agitate, if we would carry forward any great reform.

We have in Maine elected a Temperance man, for governor of the state, and I trust we shall have in the legislature a large representation.

As Temperance men, we have beyond doubt something to do, that shall put Temperance men in office.

We can begin at the town caucus, and there turn out Temperance men.

Let these see to it, that only Temperance men are nominated for the higher offices. I do believe from the bottom of my heart, that we cannot succeed in this, until we carry it into politics.

There are two methods of procedure open to us; moral suasion, and political action. For many long years we have tried the one, and failed. It is left for us to try the other. We must put grog shops out of existence, if this reform is carried forward to the glorious results it contemplates. I believe if we ponder the question of this hour, candidly and thoughtfully, we shall go home resolved to make this matter a matter of political action, and henceforth *vote* right as well as *think* right. (Applause.)

Dr. Charles Jewett of Norwich, Connecticut, said that right action at the polls, must be the result of a great deal of right action elsewhere—in the family, in the schools in the pulpits, and at the bar.

The various Temperance organizations will have much to do in this direction. It is only by such a process, that we can set up in the minds of the people a right standard of political action. The cause of Temperance is *progressive* in individual minds, as well as in communities. The intemperate man adopts the pledge in good faith, but he is only a beginner in the difficult way, and may make many missteps.

It would be unjust to expect him to move forward as steadily and as surely as an older hero. We must therefore help him on in the good course, and not denounce him, because of his failures, and call him no friend of Temperance.

Let it always be borne in mind, that we have got to exercise much patience, in the beginning. The community must be patiently educated in right principles, before we can safely make a political issue of our cause.

Mr. Archer, of Bangor, Me., thought that it was the duty of every one to throw his vote for good temperance men. He had always made it a principle to do so, and to cross out from his ticket, before depositing it in the ballot box, such men as were not devoted to the temperance interest.

He believed that, if this ground was taken by temperance men, the city and state governments would be temperance governments, Congress would be a temperance Congress, and the Senate chamber and Executive mansion be filled by temperance men. Every office-seeker would become a temperance man, because in doing so would lie his only chance of promotion. He hoped, that this ground would be decidedly taken by New England men. He had served in the army during the Rebellion, and had seen victory crown the struggle of four long years, and he was proud to be in the ranks of another, and of as noble an army, battling for a principle scarcely less dear to him.

The Rev. J. D. Fulton of Boston urged the necessity of carrying the question into politics, and arraigned the Temperance Alliance for not having taken a decided stand in this matter.

He believed that the purpose of the Alliance was all right, but that some of its agents had not done their duty. Instead of carrying the question to the ballot-box, they had everlastingly been drumming the legislatures.

He was satisfied, that nothing could be accomplished in that way. It had already been tried too long. He asked, why in God's name, the Parker House was permitted to sell liquor in the city of Boston—why Jameson was, at his eating-house—why there was a single grog-shop yawning into the streets.

Was it because there was no law in Boston? No! There was law enough to purge the city of the traffic, if it were only enforced.

He had felt, that no temperance man could

consistently vote for a candidate, who would not use his influence for the cause. He did not vote for Governor Bullock, because he knew that he was not a true temperance man. He voted for Judge Pitman.

The Temperance Alliance had not done this. He did not want to say a word against the Alliance, but it had certainly been afraid to carry its principles out of doors. If it would say—if this Convention would say, that the cause should be carried to the ballot-box; as good headway could be made against intemperance, as has been made against slavery. The tem perance cause had friends enough in-doors; it wanted a few who were not afraid to go out of doors. (Applause.)

Mr. Edwin Thompson defended the course the Alliance had taken. He said he did not propose to jump overboard for anybody. He did not feel that he should be compelled to vote for a copperhead, because the other candidate might not be a strict temperance man. The absorbing question of the last four years has been the salvation of the government. It has overshadowed all others, and imposed on every American citizen a paramount duty.

There was no mistake, that at this time, the most important question before the people was the country's safety. Not that the cause of temperance, not that any good cause should be neglected; but they should be assigned their proper places. It would be foolish, it would be wicked, to ignore everything else in this temperance movement. (Applause.) It may be that Mr. Fulton was too conscientious a temperance man to vote for Governor Bullock; but he voted for Judge Pitman, and Judge Pitman voted for Governor Bullock. (Laughter.)

He was convinced, that the course the Alliance had pursued, was the best. As long as their measures could be carried to the legislature, and embodied in law, there was no reason for condemning that course of procedure. The Legislature had shown itself willing to co-operate with the people in staying the evils of intemperance. He was glad the matter had been talked of, for it showed plainly the position the Alliance had occupied; while it would be faithful to the interests of temperance, it would not be so false to duty, as to ignore all else. (Applause.) He was free to say, that even if President Johnson was a better temperance man, he should have some scruples about voting for him; and, that he did not conceive it to be his duty to shut his eyes to all other issues, and vote for a man simply because he was a temperance man. (Applause.)

The Rev. J. D. Fulton said that he regretted more than he could tell that the Alliance had taken such ground; and, that the temperance cause had already suffered from it. He accused Mr. Thompson of not being a good temperance man because he was below the *radical* point. For himself, he should prefer a sober copperhead to a drunken republican. (Laughter and applause.)

Judge Pitman remarked that the limits of his Essay had not permitted him to descend to the details of his subject and point out the course of temperance men in particular exigencies. Ever since he was old enough to vote, it had been cast for the cause of freedom. (Applause.)

He had not failed to recognize the importance of the issues before the country, and had endeavored to meet them in a patriotic manner; but, if the State of Massachusetts, as an only alternative, should be thrown into the hands of copperheads and thereby the last vestage of intemperance be swept away, he would hold up his hands and say, "Thank God." If we go on the way pointed out by the Alliance, our cause is little better than lost. He affirmed that the heart of the Alliance was sound; but intimated that its agents were too low in the conception of their duty. Wendell Phillips had declared, that there never was a time when the cause of freedom could not have been sustained as well, if the cause of temperance had been joined to it. This statement Mr. Pitman corroborated. He maintained that the Legis'a-

ture could not be depended upon when the crisis came. There were a great many men, nominally temperance men, who were by no means so at heart. Besides it was to be remembered that the men who control the Legislature from year to year, are from the large towns and cities, and represent the interest of the liquor dealers. He concluded by urging the importance of having all political action backed up by solid support form the State.

Hon. J. M. Usher took up the cause of the Aliance, and spoke substantially as follows:

Mr. President:—We are here in a New England Temperance Convention, and I am not a little surprised to hear such remarks touching the State Alliance. We are here for consultation—to devise ways and means to advance the cause in the future—not to condemn or arraign any organization on account of the past, but to inspire hope, to awaken interest, to form a union, to compare notes, and to resolve that with one heart and one mind, we will buckle on the armor and fight the battle of temperance, until victory shall crown our labors.

It has been stated here, that the Alliance has not been in favor of forming a distinct political party, on the basis of temperance. This is true, but why speak of the Alliance in regard to this particular? There are in Maine, New Hampshire, Vermont, Rhode Island, and Connecticut, State Temperance organizations, and not one has taken the ground in favor of forming a distinct political party. The gentleman who has just taken his seat, faults the Al liance for not doing this, and yet goes and takes his meals often at a restaurant, where liquor is sold. It is easy to talk, but not so easy to act. We have been fighting the rebellion;—all other interests have been held in check till that should be put down and the nation saved, its honor vindicated, justice secured, and liberty established. This has been done; and we are now ready to march on to other conquests, to fight for total abstinence, and achieve another great moral victory.

In labors for the temperance cause, we are willing to place the Massachusetts Temperance Alliance against any other organization, and it will lose nothing by the comparison. But for the Alliance and the interest it has created by its works, this Convention would not have been held to-day.

The Alliance has not sought so much to be a political as a moral power. It has demanded that temperance work should be done by political men, rather than claim that we would aid no man in politics, unless he joined the temperance association and signed the pledge. In accordance with this idea, the Prohibitory Law was placed upon the statute-book fifteen years ago,—and there it stands to-day, and there it will stand, I trust, to the end of time, as the result of the moral power of the temperance people, brought to bear upon the political action of the State. In this, the Alliance has been a power, because of the high stand it has taken, and the sincerity and zeal with which it has been pursued by its agents and members.

What has been the work of the Alliance? Why, Mr. President, almost every subject announced here to-day as important, the Alliance has been proclaiming and enforcing for a long time. For instance, more than two years ago, the importance of awakening an interest in Sabbath Schools, and circulating the pledge among the children, the Alliance proclaimed a necessity. Within two years, four hundred Sabbath schools, and three hundred district schools in Massachusetts, have introduced the pledge of total abstinence, under the movement of the Alliance.

The idea, also, of creating more interest in churches, and among ministers, has been a subject of attention by the Alliance. Political action has by no means been neglected, as the executive and legislative branches of the government plainly declare. What are the facts? We have a Governor who officially gives no countenance to the drinking customs of the day, but believes in prohibition as against

license; a Lieut. governor, a total abstinence man; as many as six out of eight Councillors in favor of total abstinence; of forty Senators, at least twenty-seven or twenty-eight in favor of total abstinence, and in the House, four-fifths in favor of prohibition, and opposed to a license. This is the way the case stands exactly. And with the ability to accomplish this much without a temperance political party, the Alliance has bent its energies to act more upon the moral and religious energies of the people. In this it has been wise and successful.

The Alliance has also completely organized the State. There is now, I think, about twenty-five district temperance associations in the State, each composed of several towns and cities, and all embracing nearly every town in the State. These associations hold quarterly meetings, and though the entire State is moved in behalf of this cause,—not as much as one could desire, but greatly to the interest of the temperance cause, and thus helping to bring the people to a higher moral position in their political action. The work of the Alliance has been broad and earnest; its results grand and worthy of all commendation.

In conclusion, Mr. President, let me say, that we have a great work before us—a work worthy of men and angels, and in our efforts to advance the cause, let us not fall out by the way, but let each work on his own plan,—every organization work in its own way, and leave the things behind, and all with one heart and one mind go forward.

Rev. E. E. Cummings, of Concord, N. H. showed in a semi-poetic strain, that he would not vote for a Copperhead under any circumstances; that he saw no reason for so doing; and that he hoped all would go away resolved to use their political influence for the temperance cause.

Rev. Dr. Marsh, the veteran temperance man of New York, briefly spoke to the effect that in any great crisis, when the welfare of the country was at stake, it was a man's duty to consider that before all else.

Hon. Sidney Perham, of Maine, spoke as follows:—

Mr. President: I am a radical in politics, and in the cause of temperance. I do not believe in the use of intoxicating drinks at all, and I have not used them as a medicine, or tolerated them in my house for nineteen years.

Now, I believe in carrying temperance into politics, for we need more temperance there. I believe in carrying religion into politics, for we need more religion there. (Laughter and applause.) I believe in carrying every good thing there. The truth is, there are many evils growing out of intemperance, not only by home firesides and in society at large, but also in the halls of legislation. Men, drunken men, sitting in high position with muddled brains, abuse the trust of the people, and disgrace the nation at home and abroad. It is time temperance men took this thing in hand. When you come to the question as to how far we shall push this subject in voting—whether there may be an instance when a man will be justified in voting for a sober copperhead, instead of a tippling republican, is a question of private opinion, and one which the individual will, no doubt, decide for himself. I believe that we ought to have more temperance men in office; but I am free to declare, in this state of things, while a portion of the country is hostile to the spirit of universal liberty; while free speech is not allowed; while you and I cannot go there and speak our sentiments; that I am for carrying forward the national issue before all others; and in doing that, I hope I shall not lose sight of my temperance principles. We have temperance men in the republican party worthy of our support, and to them we should give it. I believe in carrying the temperance cause to the polls. We did so in Maine, and over it waged a fierce fight and won a glorious victory.

And now, I think I am safe in saying, that no party, that could get into power, would dare to repeal the law we won. A party did attempt it, and was buried so low, that the trump of resurrection has never reached them. (Laughter and applause.) In conclusion, I say, that there is no necessity of abandoning our principles, either on the one hand or the other; but that we can give our votes to true men—men who love liberty and temperance at the same time (Continued applause.)

Mr. Henry D. Cushing of Boston said: I believe, that the temperance cause in this city is suffering from too many words, and perhaps from too strong words, which do not mean action.

We have words enough, but they do not to-day possess one half the force they would, if they had corresponding action.

Everything, we do here, loses its force, because it is not expected that it will result in any decisive action.

Is the Governor of Massachusetts, are the merchant princes of Boston here to-day, to shoulder with us this temperance cause? No! Shall I tell you why? It is because we are forever talking, and never doing. It is necessary for us to establish our respectability as an organization, by some decisive action.

Let it be known to-day, that Wm. B. Spooner, and Wendell Phillips are to be candidates for the suffrages of the people, and that moment our reputation as a body would be vindicated. (Applause.)

Dr. Charles Jewett here called the attention of the Convention to the fact, that the Honorable Henry Wilson of the United States Senate was present, and moved that he be invited to speak. This was received with loud applause and loud calls for the Honorable Senator.

Rising from his seat, he spoke, substantially as follows:

Mr Chairman, Ladies and Gentlemen; I will simply say in response to your very kind call, I come not here to speak upon any question before this Convention. I dropped in here for a few moments, to hear what others had to say; to hear those men who have devoted their lives to the cause, which you represent. I certainly have no speech to make. During the last few years, my duties have been elsewhere. I can say however, that, while I have given no voice to the temperance cause, and attended but few temperance meetings, on account of other arduous duties, I have endeavored to live the life of a temperance man.

When eighteen years of age, I subscribed to a temperance pledge, in my native town. That was thirty-six years ago, and during that time I have endeavored faithfully to keep that pledge, and hope to do so, to the last day of my life. (Applause.) I agree with one thing, said by my friend (Mr. Perham) from Maine, (and I am sure I may call him my friend,) and that is, that a great deal of the trouble in this country has been brought about by men leading intemperate lives. We have suffered in the government, on the sea, and in the field, from this cause; and I believe that many a brave soldier sleeps his last sleep in a Southern soil, through the incompetency of drunken officers.

I can offer no plan of action to this Convention. For myself, I believe that the country is in a condition that demands the first and best thoughts of its citizens; and at the same time, I regard it as the duty of every temperance man, on all occasions, to support the temperance cause, by his life, and by whatever influence he may wield. That much I pledge myself to give; nothing more can I give.

I recognize the fact, that as a people we have suffered greatly from intemperance; but I cannot give you any opinions on the subject, worthy of your listening. Let us rather give our attention to men, who have devoted patient and thorough thought to the subject.

Dr. Gallinger of Concord, N. H., said that he regretted that the word "copperhead" had been used in the Convention. The Convention ought to keep clear of such phrases and the discussion they would invite.

For Heaven's sake, said he, when we come

together to talk Temperance, let us talk temperately. It may be safe for men in Massachusetts to condemn and insult copperheads, but it is not in New Hampshire.

He trusted that political topics might be laid aside, and the time of the Convention devoted to the discussion of more pertinent subjects. Let us understand, that the moment we unite ourselves with any political organization, that moment we destroy ourselves.

Mr. E. H. Uniac of Boston, said: I am not exactly like the last speaker. I am glad that the word "copperhead" has been introduced here. If I remember right, the paper under discussion was upon the political duties of Temperance men. I would ask, if it is the political duty of Temperance men to be copperheads.

(Dr. Gallinger here interrupted the speaker, by asking if it was the political duty of Temperance men to be republicans.)

I would advise and recommend to the Temperance men of New England, to be republicans, in the sense in which we understand republican to-day, as antagonistic to copperheadism and the "My policy" man. (Thundering applause.)

In the course of his remarks, the speaker paid a noble tribute to William Lloyd Garrison, the man who so early took his stand by the side of God and Freedom, and maintained it though assailed by reproach and outrage, until Lincoln, by one dash of his pen, consummated his life. (Applause.)

The Temperance man should take his stand by the rock of truth, and in the words of the brave general, "fight it out on that line." (Applause.)

He believed, that it was the duty of the Convention to discuss this matter. He thought, that the Temperance Alliance had done a great work in Massachusetts, and was not open to reproach.

Mr. Smith of Boston, spoke briefly to the Convention; after which the paper of Judge Pitman was referred to the committee appointed in the morning.

The Rev. Mr. Dana, then presented the following letters. The last one is from the author of the celebrated "Temperance Tales," now residing in Roxbury, and over eighty years of age.

Portage City, Wis., Sept. 27, 1866.

Edward Otheman, Esq.:—Your invitation to attend the New England Temperance Convention, is before me. Nothing would afford me more pleasure, but it is out of my power. While my advanced age renders me unequal to active labor, yet my interest in the great and benevolent reform deepens daily.

Those great and good men in New England, who were mainly instrumental in organizing the Temperance movement, will be held in grateful remembrance through all time.

The principles on which the Temperance cause is now based, are so deeply impressed on the minds of so vast a multitude in this and other lands, that it only requires faithfulness to those principles on the part of those believing in them, to ensure their final triumph; and the "*traffic*" will find the same verdict and doom that slavery has.

That the Convention will be a success and add additional momentum to this benevolent reform, now again moving over our country and Great Britain, I have faith to believe.

Believe me to be, dear Sir,

Yours most truly,

Edward C. Delavan.

Roxbury, Sept. 26, 1866.

Reverend and Dear Sir,—I yesterday received your note of the 25th, and regret that I cannot accept the very kind invitation of the Committee to be present, at the Temperance Convention, on the third of October. I am rather unwell, though not more so, I suppose, than the average of men, who have passed the eightieth milestone; and I am, in some measure, unfitted for such occasions, as mine are no longer "ears to hear." But my heart's best wishes and sympathies will be with this Convention, as they have been with this glorious war against man, to save him from himself.

This Convention is not called too soon, to take counsel together and strengthen the hands of one another, against our enemy that is evidently no respecter of persons. We have the most unequivocal proof, that no consciousness

of the very highest responsibilities can restrain the chief magistrate of the United States from reducing himself, by his potations, to the condition of a popular brawler and vulgar buffoon. This disgusting example gives comfort to tipplers of every inferior grade. A gentleman informed me, a few days since, that he remonstrated, not long before, with an acquaintance, who was very tipsy, and the fellow laughed in his face, and hiccoughed forth—"*its my policy.*" This disgraceful conduct of Mr. Johnson is an insult, not only to the friends of Temperance, but to the whole country, and I hope it may receive the rebuke of the Convention, in strong language.

With all these impediments, let us thank God, for the great deliverance he has wrought. Of the Temperance crusade let us say, as the dying patriot said of his country—esto perpetua.

Very respectfully yours,

L. M. SARGENT.

Rev. William M. Thayer.

Voted: That every person paying one dollar towards the expenses of this Convention, be furnished with a copy of the proceedings of the meeting, including the Essays presented; and that for every additional dollar contributed, they be entitled to one additional copy.

DR. JEWETT of Connecticut, then read the following letter, which caused great merriment through the house.

To The New England Temperance Convention:

Boston, October 3 and 4, 1866.

Disabled by old age from attending in person your important assembly, I take the liberty of briefly addressing you by letter.

The most effective tool used in my labors in the service of the American Temperance Society was put into my hands by the keeper of the Public House at Fairfield, Connecticut. It had been a tavern for many years, and from the early settlement of the town. Being on the main road from Boston to New York, through Hartford and New Haven, it was a place of resort from the villages and towns in the interior, during the old French Wars and of the Revolution. The people grew up in the habit of resorting thither to get the news from all quarters. The Post Office also was kept with it, and Fairfield being a County Town, and the Prison being there also, the Public House was constantly frequented by all sorts of people and on all occasions. From time to time I adverted to this bad custom; and having spoken sharply on a particular Sabbath, the Innkeeper said on the next day, "I don't see why our minister bears down so hard on me for selling liquor. I don't do it to injure people, but for my own advantage; and when it is for his advantage to deal it out, he does likewise; and I don't see what difference there is between us." When told of this, I replied, "Knapp is right. There is no difference. But I will make a difference forthwith." Accordingly on the next Sabbath I announced to the people—"If you cannot bring me my winter's wood without being treated with spiritous liquors, you need not bring any more." And they never did.

This occurrence opened my eyes to the intimate connection of the allowed wages of the people in respect to intoxicating liquors, and the ruinous consequences of intemperance in all its forms. I began accordingly to assail these wages, and without respect to persons or places, at home and abroad.

Allow me to say, Sir, to the Convention now in session, that the thorough exposition of this relation to every mode of importing, distilling, and vending intoxicating liquors as a common beverage, either by wholesale or retail, is the only method of staying the plague which you are convened to withstand, and relieving posterity of the incalculable evils which we have inherited from our fathers.

Very respectfully yours,

NATH. HEWIT.

The REV. L. D. BARROWS, D. D., of New Hampshire, remarking that he supposed brevity was desirable on the part of those reading Essays, presented the following paper, on—

THE RELATION OF THE SABBATH SCHOOL TO THE TEMPERANCE CAUSE.

In all our anxious efforts to suppress intemperance, present, and prospective, the *children of our Sabbath Schools*, so far from being counted out, must be reckoned as among the most hopeful and efficient helpers.

First of all, two questions come up for solution: 1st, How the most certainly can we save the children from the demon intemperance.

2nd, How can we most effectually combine their influence to save *others*.

Could their influence be but fairly concentrat-

ed against intemperance, no means human, would promise such glorious, powerful results.

One branch of the church alone in this country, enrolls over 100,000 Sabbath School scholars; and the other branches of the church are not less active, or successful in this department.

What an *Army* if all were organized! *Can it be organized? This* question is momentous; but not without its difficulties.

All will agree that these millions of Sunday School children should *pledge* themselves against drinking habits, and be taught the danger and wickedness of them; little of which instruction we fear, is now being given them in most places, either in Sabbath School, or private families.

It is more through careless neglect, than otherwise, doubtless, that parents and Sabbath School teachers, pastors, etc., etc., do not teach these children the danger and crime of using strong drink; so they pass on, from month to month, and year to year, until we are at last shocked to see every now and then one turning out a drunkard!

Said a Sabbath School superintendent in one of our large cities the other day, to one of our temperance agents, "Yes. put a hundred of your *Youths' Temperance Banner* in my Sabbath School, for I was shocked but the last week, to hear that one of my Sabbath School boys was brought home drunk! and others, I am surprised to learn, are drinking; it is time for us to do something."

The *appetite* for tobacco, and strong drink, and the *habits* are often formed by young persons before Sabbath School teachers or confiding parents have once thought of their danger.

It is easier to prevent *one hundred* such children falling into those habits, than it is to reform *one*, after it has been fairly initiated.

All agree that a thorough and sharp practical temperance influence should be exerted in all Sabbath Schools, as much, and more, than in the churches, which are already taught and guarded on this subject.

But how vastly more necessary is this from the fact, that these children are seldom, or never, in temperance meetings, and belong, moreover, to amilies under neither religious nor temperance influences: which home influences will ruin them if not counteracted by *opposing* influences.

Then, on the other hand, these children, thoroughly instructed in temperance principles and practice, by their influence many of their parents and elder brothers will be reformed.

All Sabbath School children should *sign the pledge;* none, young, nor old, are safe without it. Occasions will often arise in every one's experience, when nothing but a *solemn promise* will keep the deadly poison away from one'slips; even when there is no love for it, merely to appear *social* or *respectful.* And with many, when this poison does first touch the lips, the movement to ruin is *certain* and *quick.*

To the safety of these children, it is also necessary they should have often and plain instruction, both *oral* and *written,* against all use of intoxicating drinks.

Talking private and public now-a-days is supposed to indicate the *right* and *wrong* of what surrounds us; and children will fear and dread evil, just in proportion to what they hear said of its horrors.

Familiar lectures, and family conversation, should bear down on all uses of *rum,* or children will grow up with no prejudice against it.

Nor is it less important, that children should have a suitable amount of temperance *reading.* This is a reading age. All good subjects are largely *written* upon, and *read.* The press is all powerful, and as much so for *childhood* as for manhood.

Not only Religion, Philosophy, and Politics, but every *shade* of religious *faith,* and every hue of political creed, must have their *published organs.*

The religious faith, and missionary spirit, and habits of the churches, are already and very properly reflected on our Sabbath Schools.

But while we give those same children no *temperance* reading, they of course suppose it is not a subject of sufficient importance to have their attention, and dream of no danger lurking about their gleeful, childish pathways. And O! how easy and ready a prey they too often become! The practical difficulties lie in devising a *method,* or *plan* by which to secure among the children through the country, these three results we have named. How shall we get all the children pledged? How shall we secure their suitable instruction—oral, and written, on the subject of temperance? How shall we create with them a deadly prejudice against drinking habits? How shall we create and perpetuate an interest in such temperance movements as may be undertaken?

All plans proposed, seem open to more or less objections; and for this reason, no doubt, little has yet been undertaken, except in a few neighborhoods. Whatever methods may be adopted, one thing is certain, that without the

active interest of the pastors and superintendents next to nothing can be achieved.

After considerable consultation with the Sabbath School temperance men in several states, we have reached the conclusion, that, all things taken into the accounts nothing better can be done, than to organize juvenile temperance societies, perhaps, under the name of COLD WATER BANDS, or Bands of Hope, if preferred, in all the Sunday Schools.

Let these have a uniform pledge every where, and also the same brief and simple constitution, with the least possible machinery so as not to break it down by its own weight.

Provide that these Bands shall hold, at least annual and quarterly temperance meetings with occasional exhibitions, if desired, under the supervision of their own officers.

At these, and all other temperance meetings which these Bands hold, short addresses, essays, and recitations on temperance, should be provided for, as much as possible from among their own numbers.

Also, it would be advisable that these Bands of the same and adjoining towns, should once or twice a year *unite* in Cold Water Band excursions and celebrations, for large and spirited gatherings. Such occasions as the 4th of July, Christmas, etc.

Should this general outline impress the Convention favorably, the writer submits the following,

Resolution, That the chair appoint a committee of three, to prepare a pledge and brief outline of constitution, for the approval and adoption of this Convention, to be submitted to the Sunday Schools of New England and recommended to the Board of managers of the "National Temperance Society," with a request that they shall submit it to all Sunday Schools throughout the country; with a request also, that that society, will make as liberal proposals as possible, to supply some temperance reading to all the Cold Water Bands which may be formed.

Voted: That the discussion of this question at present be limited to one half hour, after which the essay shall be referred to a Committee to be appointed by the chair.

MR. H. D. CUSHING of Boston, remarking that he was glad the address just presented, pointed to practical operations, and that he undersood another plan was to be brought before the house, called out

B. W. WILLIAMS, ESQ. of Boston, who said that he felt deeply interested in this subject. He had been a superintendent of Sabbath Schools for many years, and had felt the necessity of Temperance operations in that field.

We wanted in our Sabbath Schools, Temperance songs, with appropriate music. These songs should not be tacked to some other collection, but should be included in a neat little volume by themselves.

He represented the Sabbath School as the most fertile field for operations.

He had always in the boys and girls of the Sabbath School, ready, faithful and most successful co-laborers. He urged the importance of organized effort in this direction, and presented a resolution, embracing a plan for the organization of Sabbath Schools into Temperance societies, which was referred to the Committee on the essay of Dr. Barrows.

REV. MR. WILSON, City Missionary of Lawrence said that he endorsed the proposition of Mr. Williams. He referred to a trifling incident in the experience of Peter Sinclair of Glasgow, Scotland, which arrayed him against intemperance, and directed his life-long labors to the field in which he has so distinguished himself. When a mere boy, he had one day heard a miserable drunkard singing in maudlin tones,

> "The drunkards will never die,
> And I'll tell you the reason why,
> For the young ones they grow up
> As fast as the old ones die."

The incident showed that the mind even at an early age was receptive of abiding impressions and of great truths. He thought it would not be practicable for every Sabbath School to sustain a Band of Hope. In small places, he thought it advisable to organize but one. He concluded by giving a most encouraging account of the result of their labors among the boys and girls of his town.

REV. C. L. MCCURDY of Barre, Massachusetts liked the plan proposed by the essay, for this reason, that Bands of Hope, Cadets of

Temperance, &c., though sometimes successful, where we can secure the services of a brother Wilson, or a brother Williams, cannot generally be sustained.

It is not in every town, that two or three persons can be found to give the subject the time, it seems to demand, and if it could be carried into the Sabbath School, he would go in for it. He believed in early instilling right sentiments into the minds of children.

Dr. Chickering said he was glad to say, the children were waiting for this movement, and several teachers had asked, what had become of the Bands of Hope. He was sure, that the movement would enlist the sympathy and co-operation of the children.

Rev. J. Harris of Stockton, Maine, reported that every boy and girl in his school, had taken the triple pledge, to use no tobacco, no rum, no profanity. They have a large Division of the Sons of Temperance, to which they admit boys and girls, when they are fourteen years old. In their town they have it all their own way. Should any one attempt the sale of rum there, they have only to turn him over to the boys and girls.

Master James S. Green of South Boston, next spoke briefly, and with good effect. He said that he came there as a delegate from their little Band of Hope. He went for the whole pledge and nothing but the pledge, and was sure that this was the sentiment of all whom he represented. From a very small beginning their Band of Hope now numbered eighty members. Their field of labor was one of the best in the city. He thought that every one of the boys would like to have the word profanity inserted in the pledge. (Applause.)

Master Daniel Boone, a small lad from New York, then followed, eliciting in the course of his address, great applause and merriment. He thought it became old persons who are staunch teetotalers, no matter where they were, to say a few words upon so important a subject. Although not old enough to be designated a man, he believed he knew right from wrong. He had a suggestion to make. (Cheers and laughter.) A great many think they may safely take a little beer, or a little wine. It is such tampering that lays the foundation stone of the most degraded intemperance.

As soon as the enthusiasm of the house would permit,

Mr. Uniac arose and with stirring eloquence enforced the lesson of the hour. He had often felt embarrassment in addressing an audience, after some eloquent man; but never more than at that moment. Indeed, he would not have ventured a word, but he was reminded so forcibly by what he had just heard of an instance, that came under his notice while in the army, of sterling loyalty in a Southern lad; who, like the boy that had just appeared before the house, was an orphan, made so by the steel of traitors. It was plain that the convictions of a child were often as decisive, and as firm as those of manhood; and, that principles, though early installed, were often as abiding as the rock. Such boys would never be caught "swinging around the circle." (Loud cheering.) He trusted that the resolution that had been discussed, would be adopted. If it was wrong to use tobacco and to take God's name in vain, then it was right to put them into the pledge. The early temperance men made a great mistake; they thought it was enough to educate the present generation and neglected the rising generation: whereas, it was especially important that the boys and girls should be enlisted in the cause.

The half hour assigned to this discussion having expired, the paper of Dr. Barrows was referred to the following Committee:

Rev. L. D. Barrows, D. D., New Hampshire; Rev. S. Bartlett, Morrisville, Vt.; D. W. Brigham, Esq., Hartford, Conn.; Rev. Seth Reed, Providence, R. I.; B. W. Williams, Boston, Mass.; Rev. George P. Wilson, Lawrence, Mass.; M. L. Stevens, Esq., Portland, Maine.

The Committee on credentials reported from Maine, 60 delegates; New Hampshire, 37;

Vermont, 9; Massachusetts, 847; Rhode Island, 92; Connecticut, 16; Total 1061.

The Rev. Dr. Chickering announced that the Massachusetts Temperance Society had sent to the Convention for gratuitous circulation among its members several hundred copies of Bishop Potter's work on the Drinking Usages of Society. A vote of thanks was adopted therefor.

A prayer meeting was announced for the evening, at 6 1-2 o'clock, and another, at 8 1-2 o'olock, Thursday morning.

Voted,—That a meeting be held this evening which shall be devoted to addresses, after which the Convention shall adjourn to 9 A. M. October 4th.

Voted,—That the Essay of Dr. Allen on the Physiological Effects of Alcohol be made the special order of business at the opening of the session to-morrow.

Voted,— That this Convention would express their profound sense of the loss which the temperance cause has sustained, in the recent death of those early, able, and most devoted friends of the cause, the Rev. John Pierpont, and Dr. Reuben Muzzey. Their albors in behalf of the cause, given to the world hrough the press, constitute no inconsiderable part of our temperance literature. While their works instruct and delight us, their noble example of self-sacrifice for the advancement of the cause should stimulate us to a more entire consecration of ourselves to the great work which is still before us.

At 5 P. M. the Convention adjourned to 7 1-2 o'clock this evening.

Evening Session.

The Convention was called to order by the Chairman at 7 1-2 P. M., and the proceedings of the evening introduced with prayer, by Rev. Dr. Eddy, of Boston.

A stirring temperance song was then sung by members of the Tremont Temple choir.

The Committee on resolutions submitted the following, which was laid upon the table:—

Whereas, A sound and able temperance literature is indispensable to our cause

Resolved, That we recommend the books and Tracts of the *National Temperance* Society and their monthly publications, the *National Temperance Advocate*, and *Youth's Temperance Banner* to the cordial adoption of all total abstinence organizations, of churches and Sunday Schools.

The Rev. J. D. Fulton, of Boston, who had been requested to prepare a paper on The Necessity and Power of the Pledge, was introduced, and read the following Essay. He did not, however, confine himself to his manuscript, but, frequently stepped aside for illustration, or broke forth in impassioned appeal that drew the hearty applause of the house.

The Necessity and Power of the Pledge.

A pledge is something put in pawn; that which is deposited with another as security.

In the Government the Constitution is the pledge, or promise of watch, care and protection given to the individual in consideration of his support.

Marriage is but the recognition of a mutual pledge. Society is built on this pledge. The value of the pledge is understood and appreciated in business, in politics, and in government.

There is a realm which government cannot invade. The moral nature of man, the dearest part to God, of inestimable value to himself, seeks to avoid the restrictions that characterize the government of the body. Men claim the right to think wrong, and to act wrong, so long as their thought and action conflict with no other man's rights.

The Temperance movement rests its hope of success upon the principles which underlie the christian faith—viz. that there is a spiritual government, as real, as discernable, as authoritative, as physical government. Wrong thinking invades the domain of spiritual government, as wrong action invades the domain of social government. An evil thought, an unholy example may do infinite mischief; while a wrong action spends itself, and may die.

Into this higher realm we are led by Providence, by the wants of our immortal natures, and by the holy impulses derived from the spirit of God. Here we are compelled to study our relations to others. In the world, theft and robbery are punished. In the eye of God, the thought of murder is murder; the desire for lust is crime. God's rule begins in

the soul. Let a man be right within, and he will be right in deed, and look, and word. Hence the value of the pledge.

A pledge puts something into the hand of God as security. It is a promise—one of the most sacred things in the world. Honor builds on it; Religion blesses it; and the world glories in it. A man whose promise is as good as his bond, is a power.

The necessity of a pledge of Total Abstinence appears when we consider what it requires.

A pledge demands self restraint. This is the first important lesson. The family is chiefly valuable, because, within that sacred enclosure, the community of interest is taught. The child learns that happiness is born of sacrifice, and that they who serve most and best, are loved most and best. Selfishness breeds death in a home and destroys individual peace.

"They who gain the mastery are temperate." This was true of the champions of the Isthmerian Games and it is equally true of the contestants in this busy conflict of life. They really achieve who learn to labor and to wait.

The Temperance pledge is a promise of self-restraint. It keeps one back from temptation, and it commits one to the support of right. As it is the first glass which contains the ingredient of peril, and as every drunkard begins by accepting the first glass, so though temptation comes in like a flood and the stream of Intemperance runs fierce and swift in its channel bed, this pledge builds its dyke along it so high that floods cannot overflow it and so strong that the waves of passion cannot wash it away.

The child in the home that goes forth pledged to Temperance places a bond of security in the lap of that home, which insures him against three-fourths of the crimes that are committed, gives him promise of a healthy body, a clear and vigorous mind, and places him within the reach of christian influences.

Intemperance is the parent of crime, the source of debility, the introduction to low and vile company, and a warrant placed in the hands of Satan that the victim shall land in the realms of woe. As was said in the Fourth Report of the Am. Temperance Society in 1831 "No sooner is a person brought under the power of intoxicating liquors, than he seems proof against the influence of all the means of reformation. If at any time the truth gains access to his mind, and impresses his heart, by a few draughts of this fatal poison the impression is almost sure to be effaced. Hence the notorious and alarming fact that a person addicted to this vice is seldom renewed in the temper of his mind or reformed in his outward character." So convinced was Dr. Nettleton of the truth of this position that he would not encourage a man to hope in God until he had abandoned his cups. He believed that no drunkard shall inherit eternal life.

Do parents want to provide a safeguard for their children? Let them have a pledge in the home— a temperance society if you choose, in which the father shall be president; the oldest son, secretary; and in which every one shall stand pledged for the sake of suffering humanity, and the glory of God, to abstain from the use of rum, opium, and tobacco. Let this home work spread and the world would be revolutionized. It is impossible to paint in words the glory of such a work. It would change the character of society; it would empty our billiard saloons, close up the brothel, dry up the fountains of intemperance and crime, and whiten every fruitful field for the reapers of Christ's glorious harvest.

The necessity of the pledge appears from the extent of intemperance. Never was intemperance more self reliant and determined. Those who toil in this cause are looked down upon as fanatics by the so called elite and refined.

There is drunkenness in high places. Woman finds in the flowing bowl her inspiration and solace Clubs are being organized, where the wealthy and aristocratic women of our cities, are brutalizing themselves with strong drink, and ruining their beauty, appearance, and character by the use of tobacco.

The Southern "white trash" are despised because of their snuff dipping propensities. Can it be believed that Northern ladies are imitating such an example? The taste for tobacco induces a taste for strong drink; and so women pass from cigarettes to the glass of brandy. There is in the West, and in the South, a deplorable state of society because of the use of rum and tobacco.

New England in her young, is following this terrible example, as is evidenced by the unblushing manner in which our horse-cars and steam-cars are disgraced by the use of the filthy weed. It is sad to remember that in our homes little is done to get the youth to take the pledge of total abstinence.

There needs to be work done in the home, in the day and Sabbath Schools. Children fre-

quently go to our public schools under the influence of liquor. To make the pledge a power there must be a better example placed before the rising generation by those holding official position.

It is fashionable for gentlemen and ladies to smoke and drink; this makes it fashionable for would be gentlemen and ladies among our boys and girls follow suit.

What a foundation is to a house, water to a ship, air to a balloon, that the temperance pledge is to the carrying forward of the temperance reform. It links the individual to an organization, and belts together a brotherhood with a promise of help.

Another fact deserves to be remembered. All are pledged either to temperance, or intemperance. There is no middle ground. We give our support to the cause of rum when we withhold it from the cause of righteousness.

The power of the pledge is evidenced by the fact that it holds back men from the paths of intemperance. There is no promise for men in temptation. The man in the rapids of Niagara goes down; the man on shore is safe; the pledge keeps the man on shore.

The solemnity of a promise is taught by the pledge. If kept, it inculcates lessons in truthfulness and honor of lasting importance.

The pledge supplies the timid with an excuse, and the weak with a reason.

That it is a power is seen by the manner in which it is disliked. The intemperate man talks of it as a process by which he signs away his liberties. He declares his purpose to be free. As though there was freedom in vice! Satan binds his victims in chains of iron; God holds his followers by the silken thread of love.

Behold the drunkard going down the inclined plane imagining that he is free. Let him try and stop, and he will feel the fetter. The freedom of the intemperate man is another name for license. Behold the cheat! See that victim in the hands of the police. Follow him to the Station—see him held by strong men and searched—pass on with him to his cell. License is not liberty. It is captivity. The buffalo pushing on to the precipice illustrates it. The freedom of a maniac in a burning building pictures it.

The pledge, while it restrains from vice, leads to virtue, and gives to the possessor the enjoyment derived from the liberty wherewith Christ makes us free.

The pledge helps the individual to consecrate himself to the weal of humanity. It makes him a benefactor and a blessing.

It furnishes him with power to appeal to others. No unpledged man can approach others with success. His words are empty as air until by example he binds himself as a sacrifice to the alter with cords.

It is an old experience, but it illustrates the power of the pledge. A moderate drinker reasoned with a confirmed drunkard. The reply was, "You are on the same road." "But I am in no danger!" "I said so once" said the inebriate, "and here I am." "You are wasted in health and ruined in fortune!" "You will be," was the reply. "Admitted. Let us both stop." They both signed the pledge, and both were saved.

The pledge places a man beside his Maker in this war with sin. It gives his influence, his example, his character to the furtherance of truth and uprightness.

Let us make the circulation of the pledge a religious duty, and strive to introduce it broadcast in the land, knowing, that by so doing, an effectual barrier shall be reared against intemperance and the cause of virtue, of humanity and religion, immeasurably advanced.

The resolution recommending various Temperance publications, which had been offered in the early part of the evening, was now taken from the table; and the

Rev. Theo. Cuyler, D. D., of Brooklyn, N. Y., Chairman of the Executive Committee of the National Temperance Society, having been invited to speak, said;

Mr. President, Gentlemen of the Convention, I will say a few words upon this resolution, wishing that I was in better physical trim.

This morning, I complained of an attack of sick headache, and to-night it really unfits me for entertaining you; but when we feel how many *heart*-aches there are throughout our land in consequence of intemperance, we may more easily endure our own slight ills.

I come to you, Temperance men of New England, to bring greeting from the National Temperance Society. I broke away from many duties, to come and join with you in this holy enterprise. To-day, a tribute was given to noble John Pierpont, who through all his years, fought valiantly for the cause, and died leaving the battle in full blast. Lyman Beecher, glorious old Lyman Beecher, of whom his most eloquent living son has

said, "It takes us all together to make our father"—forty years ago went into a house in Litchfield, and there saw such a picture of the sorrows and wretchedness that grow out of intemperance, that he went away inspired for six terrible sermons against the use of alcohol.

Once upon a time, Rowland Hill saw a postman in England stop and deliver a sealed letter to a mother and daughter in waiting. He was surprised to see the letter returned, and hear the girl refuse to pay the postage.

He was so curious to know the reason of this, that he followed after, and questioned the girl. She said, that the letter was from an only brother, at that time in the Indies, that they were too poor to pay the few shillings postage, and had arranged with the brother before his departure, to use a few signs on the envelope, which would be intelligible to them. She had read those marks, and returned the letter to the postman, refusing to pay the postage.

Rowland Hill was so impressed by this single circumsance, that he went into the Postage Reform, agitated the whole country, and secured the present cheap Postage Law of England.

Well, the Corn Laws originated in as trivial a circumstance; and yet we are here in Tremont Temple, men from different parts of New England, engaged in a reform with infinitely grander reasons for us to achieve, and notwithstanding the battle has been waged so many years, we find it in mighty volley to-night. We are fighting it to-night where Lyman Beecher thundered forty years ago, and the brave John Gough was thundering last night.

We are here, because we have had so much to contend with, so much to baffle us in our long struggle.

In this movement, we have had to fight Avarice. Have you any idea of the amount of money that has been arrayed against us? Why,—in this city of Boston, there are twenty millions of dollars invested in tanks and demijohns. Is it nothing to fight, to fight twenty millions of money?

Is there no employment so lucrative as this soul damning traffic?

Have you an idea of the amount of property invested in liquors, that never pays a cent to the assessor?

(Here, the speaker related several instances of the apprehension of secret distilleries in his own city, and showed that the Government was defrauded to an enormous extent by the liquor traffic.)

Now, why am I permitted to recite such instances as these? It is, because we have in dealing with intemperance, to contend against such a power. To-day, in New York, The Liquor Dealers' Association have in bank, $250,000 to fight the Temperance organizations. All the Temperance societies from Maine to Matamoras, have not such wealth.

In this movement, we have also to fight with Fashion. This very morning comes a telegram under the sea, from England, to Cyrus Field, noble Cyrus Field, of whom we as Americans feel so proud,—like this, "Your health was drunk at a public dinner in Liverpool last night." I wish he had received a bet ter compliment.

It shows to what point the fashionable usages of Society have drifted the morals of the people. Fashion is mighty in its influence and in some circles absolutely invincible. This influence is hostile to our cause. If you go down Broadway in New York, you will see baskets of wine put up in the most enticing style and labelled "For Childrens' Parties And day by day those baskets with their soul destroying contents are sold openly for children's parties. Had Lyman Beecher such a thought—had he such a dream as that, when he wrote those memorable six sermons? Recall the late presidential tour, was there a man in all those thousands of miles who rose up and offered a cup of good cold water? From the beginning to the end of that journey it was one temptation. I do not say that any of those very eminent officers succumbed to the temptation. I can only say that some of their speeches read as if they had been spoken by men sadly at sea. (Laughter and applause.) So stands the fact throughout the country.

It was one perpetual ovation to the wine cup; and no one can estimate the evil it has done.

In this movement we have got to fight Avarice, Fashion and Appetite.

No man can view the enormous increaes of alcoholic medicines, without alarm. I am more afraid of the people's becoming their own doctors, and prescribing for themselves Tonic Wine, Plantation Bitters, and the countless remedies blazoned all over the rocks of New England, than I am of Consumption, of Chole-

ra, or all the diseases that afflict mankind, combined.

I recently wrote to a distinguished lecturer, inviting him to speak upon a Temperance platform. He answered, "I used to be a total abstainer from alcoholic drinks, but my physician has recommended the use of wine, for a diseased liver. I have followed his direction, and cannot now consistently accept your invitation."

I honored that man's frankness, and consistency, in declining to take the money of Temperance men.

But then, and every day, I lament the ignorance that prescribes such remedies. Now we have got to meet all these powers, and reform these abuses.

The question comes up from every side, how shall we do this? By legislation? Yes, when you can get it. Where you have prohibition, enforce it. Where you have it not, pray and struggle for it. (Applause.)

Buy temperance books, and scatter them everywhere; buy Ritchie's book—no one will read that, without being amazed at the clear and powerful argument concerning the Bible doctrine of wine. Notwithstanding this work is within the reach of every one, a vast portion of the people of this country are strangely and sadly at sea, in regard to this question. I recommend it to every clergyman, for the subject of an evening lecture.

We want to sow temperance tracts, broadcast through the Sabbath Schools of the land.

We want to send lecturers through the country, to arouse an abiding interest in this matter; but mainly we want a temperance literature. I don't believe, a nation in the world has so poor a temperance literature as our own.

Read the temperance literature of England—Read the profound arguments of the French and Belgian writers, and mark the contrast. We have had no scientific experiments in this country to show the physiological results of intemperance, that will compare in any respect with those instituted in Europe.

Our temperance literature is sadly wanting in this direction. What are we to do then? Why, import, if we can do no better. Our society is, therefore, circulating the tracts of Henry Munro. Here I must advise our clergymen to get and read his argument upon the Physiological Effects of Alcohol. There is seed in it for half a dozen winter evening lectures. Let the different temperance organizations keep such books constantly upon their tables.

Your pulpits must be aroused to the importance, and to the claims of the temperance cause. They are sadly remiss in a great duty. How many of the churches of Boston are likely to open their doors to the claims of a temperance society upon the same basis as to the Foreign Mission? And yet, is that soul by the Ganges dearer—is it worth more than the soul in North Street, in Ann Street, or at the Five Points?

The National Temperance Society would probably be turned away, from the doors of the larger number of evangelical churches in America. I say it from my heart, in all sorrow.

(The speaker here continued at some length, showing that the attitude of the pulpit in this country to the temperance cause was unnatural; and urged upon clergymen the duty of assailing all evil.)

He did not believe that any man ever lost popularity by speaking the whole truth; or ever sent a man from his church worth the keeping, by condemning intemperance.

He believed in introducing the subject of temperance frequently, and that if the clergy would lay aside a little of the "cut and dried" theol. egy, and deal with the practical questions of the day, and remember to bear upon the sins right fore them in the pews, they would not lose be theirbread and butter, or serve the real interests of Christianity less faithfully.

He earnestly recommended the publications of the National Temperance Society.)

Why, my friends, if the great question of slavery had not been agitated through the length and breadth of the land for long, long years, do you think we could have relied upon the American people to have bared their breasts in defence of the government and free principles? No! The American people were educated, from Maine to Oregon, from the great lakes to the sea, to abhor slavery.

In this temperance cause also, we have got to educate the people. Let us give them appeal upon appeal, convention upon convention, and book upon book, until we shall educate them to a just and decisive action in the temperance reform. God bless you in this work, my brethren of New England. We have lost much during the war, but let us with this new

experience, go hopefully forward. It is said in one of Napoleon's great battles, when his troops were giving way before the combined force of the Allies, he called up his marshal, and said, "What do you think of the battle?"

"I think it is lost," but, said he, measuring with his hand against the western sky the height of the sun, "I think there is time to win another battle, yet." The emperor gave the order for charging. The eagle of the Empire was pushed forward, a great courage filled the hearts of the soldiers; and when the last rays of the setting sun fell upon their banners, behold they burned in undisputed triumph over the field. *We* have lost great fields, but have saved a rich experience, saved the truth, saved the tri-colored banner of right, and now God bids us to the onset, and to final victory. (Prolonged applause.)

Dr. Charles Jewett, of Connecticut, next addressed the Convention on the theme,

ALCOHOL NOT NUTRITIOUS.

Gentlemen of the Convention; in addressing you upon the theme proposed, I will endeavor to make my argument as simple as the case will admit. It is needless for me to call your attention to the fact, that throughout the community, there are very many persons who are taking tonic wines, tonic bitters, &c., in the belief that they are deriving nourishment and vigor therefrom. The question I submit is this. Is there really any ground for such a belief? I am aware that my words to-night will be reported, and may meet the eyes of learned physicians, and I shall affirm nothing, that I am not prepared to maintain. I affirm boldly, that alcohol lacks all nutritious elements. There is not a particle of nutriment about it. I make the assertion, and scientific men will bear me out in it, that an article, that does not contain nitrogen, or azote, is incapable of nutrition. Now, there is not a particle of nitrogen in alcohol. If there is a man in all this assembly, that knows a nutriment that does not contain nitrogen, let him step forth and name it. I await an answer. None! I knew there would be none, for I have asked that question in medical colleges, and in learned associations, and I have never found any one who could mention such a substance.

Now there is another point, to which I wish to call your attention. You cannot build up the human body, or any animal organization by an article so volatile as to be raised in vapor. Pure alcohol will leave no deposit in evaporation. Why, sir, you may dip a piece of clean white paper in alcohol, and hold it up in the air, and it will evaporate and leave no soil upon the paper. Do you think you can get any nutriment from such a substance? Pshaw, it is perfect bosh! I say you cannot build up the human body with that which can be raised in vapor,

You can draw the water out of bread, beets, or beef; but you cannot raise bread, beets, or beef in vapor. You do not destroy the nutritive elements, by drying them. Every particle of nutriment is contained there still. You have simply drawn off the water and can restore it again. We do that with our fruits.

We take the apples from the orchard, dry them in our ovens, but the malic acid, sugar, and all the nutritious elements are retained. You dry the grape, but you do not take away any of its nûtrient qualities—the raisin contains them all. Well, now that is a universal fact. How is it about alcohol? You say there are many other constituents in these popular drinks besides water. To be sure, there is, but you cannot nourish the human body with them. Now take a cup of some popular wine and put it in the stove oven till it shall have evaporated. All the nutritious elements will remain, but you can put them into a teaspoon.

What we have there is not enough to support a grasshopper. Take a gallon of ale and evaporate it and there will not be a deposit of more than two spoonfuls, one-half of which will be an extract of hops, not at all nutritious. Now if the remaining part were nutritious, do you suppose a man would drink a gallon of ale for an ounce of nutrition?

Another fact to be observed, is, that alcohol is a product of descending changes in organic matter. None such can nourish the human body. The whole animal world is nourished by the products of *growth*, and by them alone. But the vegetable creation grows from the products of decay.

Take the beef-steak upon your table—it is a product of growth. A few years ago it was a little calf. It has taken into that form a vast amount of material, but it has all been the product of ascending changes. It is itself a product of growth. But mind! you let it run into ferment, and it is no longer adapted to the purposes of nutrition. Fermented beef-steaks are not exactly popular. (Laughter.) Take an-

other example. Eggs are healthy and nutritious. but fermented eggs!—I prefer to be excused. when you come to that. (Great merriment.) What has happened to the eggs? They were good ten days ago. I will tell you. Fermentation,—chemical changes have taken place. Now you press out the juice from apples, and if they be perfectly healthy, it will be pleasant and nutritious. But let it ferment, as you did the eggs, and its nature is entirely changed. It loses its nutritious elements, and alcohol, a cerebral poison, takes their places. To that class of poisons, belong opium, prussic acid, tobacco, henbane, &c. That is a respectable family, isn't it? That's the kind of company King Alcohol keeps. I repeat, alcohol which is really an active poison, is the product of descending changes; it cannot be found in any living body. Let me take that back. There is a single exception. It may be found in some men. (Laughter.)

It cannot be produced by any vital changes known to man. Starch, sugar, gum, &c., are produced in living plants. They are substances we cannot make. We can take and alter them—we can resolve them into their elements; but we cannot put them back again into their former relations. But a common turnip can do this.

When I was a boy, I lived in Connecticut. My father, as was the custom among the farmers of that region—used to make a quantity of peach brandy in the fall. How did we do it? We did not grind them stones and all, but we picked them in casks with the heads out. In the course of the week, we loaded them up for the distillery, and then waited our turn. By the time that came around, there was not a sound peach left. When we got that brandy, what was it? It was the concentrated essence of rottenness. And this is what aristocratic people will hold up with their aristocratic hands to their aristocratic noses, and say, "here's your health." (Laughter and applause.) Why is it now, when cholera is prevalent, that cleanliness is so rigorously insisted upon? Because the vegetable and animal matter thrown into the streets and ground under foot, passes into a state of decomposition, and poisonous vapors arise, and are drawn into the lungs of men. That is why they insist upon cleanliness. Even the vapors arising from decompositions are deadly. They convey to the blood these elements of putridity. Everywhere the products of decomposition tend to disease and death. Alcohol is a liquid product of decomposition, and when brought in contact with the tissues of the body, rots them. Ah, my friends, if people had confined themselves to the products of growth, mankind would not suffer from so many ills to-day.

(The speaker illustrated this part of his theme at some length, and enforced the proposition, that the health, vigor and happiness of a race is represented by the degree of their freedom from alcoholic beverages. A gentleman upon the platform, asked him to give his views upon Alcohol as a Stimulant. He was about to decline occupying more time of the Convention, but at length yielded to the cries of "go on.")

Well, Gentlemen, Alcohol is a Stimulant. What do you mean by alcoholic stimulant? It is the effort of the vital organization to eliminate from the body, a substance injurious to the vital powers. Accession of disease will produce that result. If we should pass some wealthy home in Boston, and through the lighted window, all at once see the inmates rise from their tables and hurry off to some distant part of the house, to expel a burglar, and then return, exhausted and nervous, we should see the effect of stimulation. They have been aroused to extraordinary effort, and in those few minutes have expended as much nervous force, as they would ordinarily have done in an hour.

We create in our systems every day a certain amount of nervous energy. One man will expend it in one way, another, in another. Now we can expend as much of that nervous energy in ten minutes, as we can create in an hour, but depression follows.

Can this depression be overcome? Why, yes, just put another burglar in that house, and all is excitement. But a state of still further exhaustion will follow. So it is when we put a burglar in the body. A great alarm is created throughout the system, and the vital powers rally to put out the intruder. Now it has been determined by the National Academy of Medicine in Paris, that alcohol is expelled entirely when taken into the system. Nothing is retained, to enter into a healthy growth of the tissues, and the stimulation effected is simply an excited effort of the body to free itself from an injurious substance.

This excitement by no means effects nutri-

tion. With the horse, nutrition is the food, stimulation is the whip and spur. If my friend ask, if alcohol can ever be used by the physician, I answer, yes, in *very* extreme cases. If a man should be thrown upon the pavement in the street, and rendered insensible, I might bring him to, with pins, needles or alcohol. A person takes snuff. It stimulates the energies to expel the unnatural substance from the nostrils. Stimulation may be brought about by any article unnatural to the system. It may be alcohol or arsenic. The little boy puts tobacco in his mouth, and the salivary glands pour forth their contents to wash it out, and then, ah me! the stomach tries. (Laughter.)

All unnatural excitement or stimulation has for its object expulsion. Finally; what happens from this continued abuse of the digestive powers? They cease to discharge their office properly, and alimentation becomes impossible. (A voice; "would Dr. Jewett resort to alcohol in extreme cases.") I would in *very* extreme cases. If a person was thrown from his carriage, and fractured his skull, I would use it as I would use the ammonia, if a lady fainted. (A voice: "would not the ammonia do as well as this alcohol?") No; because the alcohol penetrates the system more rapidly than anything else.

The speaker concluded by condemning in the strongest terms, the popular prescription of alcoholic remedies, to which he attributed the alarming increase of intemperance, especially among women.

The Convention then adjourned.

SECOND DAY.

The Chairman, Hon. A. C. BARSTOW, called the Convention to order at nine o'clock, A. M.

The business of the session was opened with prayer by Rev. E. A. Manning of South Boston.

THE MINUTES of yesterday were read and approved.

At the suggestion of Rev. J. W. Chickering, D. D., of Boston, it was voted to refer his essay on the Relations and Duty of Christian Ministers to the Cause of Temperance, without being read, to the following committee:

Rev. J. W. Chickering, Boston, Mass.; Rev. Chas. F. Allen, Portland, Maine; Rev. Pliny W. White, Coventry, Vt.; Rev. S. W. Foljambe, East Boston, Mass.; Rev. Dr. Nath'l Bouton, Concord, N. H.; Rev. L. Horton, R. I.

REV. MR. DANA, Chairman of the business Committee, remarked, that the National Convention held at Saratoga last year had a marked and beneficial influence upon the country. Without that Convention, we should not have had such a meeting, as we are having this week in Boston. The interests of the temperance cause demand that temperance men should get together every year, to consult upon the best means to further our objects. Therefore he offered the following resolution:—

Resolved: That a New England Temperance Committee, of two from each state, be appointed, who shall be authorized to call another New England Temperance Convention, whenever in their judgment the interests of the cause shall demand it.

It was voted that this resolution should lay upon the table, since it was expected that a plan for a more permanent organization, than that contemplated by the Committee, would be presented.

The REV. GEO. F. CLARK, of Stowe, Mass., then read an Essay on the

UNIFORMITY OF TEMPERANCE ORGANIZATIONS.

It is a trite saying that "in union there is strength." This is true in every great and noble cause. And especially is it so in the Temperance Reform. But it is equally true that in a uniformity of Temperance Organizations there is also great power, if we understand the term to include a hearty cooperation of these several organizations in the humane and christian work they have undertaken. And can any sane man render a valid reason why there should not be a spontaneous and generous oneness of purpose and effort among those seeking "to save the fallen and to prevent others from falling?"

If the great enemy, Alcohol, is ever driven from the field, it will be by an earnest and hearty cooperation of all the faithful soldiers of sobriety. While each corps of this grand Temperance army must occupy its own ground,

and use its own modes of warfare, under its own chosen and trusted leaders, there must nevertheless be some uniform plan of attack upon the enemy's forces, under the direction of some heroic General in Chief in whom all the army corps have the most unbounded confidence.

During our late war, which resulted in a most complete overthrow of the armed traitors who sought to destroy the noblest government upon the earth, we had different arms of service, each with its own tactics and peculiar modes of operation, but still of vast importance in bringing about the splendid result. We had the Artillery, the Cavalry, and the Infantry. And at no time during the darkest or the brightest period of hostilities could the one say to the other "we have no need of thee.' Nor could all three of these, combined in one stupendous army, say to the equally gallant and patriotic navy, "we have no need of thee."

It was our combined forces, by land and by sea, heroically cooperating with each other, and sustained, strengthened and cheered by the prayers, sympathy and contributions of millions of loyal men and women at home, which broke the backbone of the slave power and trod the infamous "stars and bars" in the dust. So long as the different branches of the service were somewhat jealous of each other; so long as General refused to cooperate with General, through the selfish and cowardly fear that one would gain more glory than the other, defeat and disgrace followed in the footsteps of our brave "boys in blue." No one we think can deny that some of the most terrible and disheartening disasters, in the ordeal of battle, resulted, not from the greater prowess of the rebels, or from the lack of heroism in the union soldiers, but from this mean and miserable ambition of some officers to pocket all the honor, and if this could not be done to allow a defeat to disgrace a rival officer, and thus prolong the war and jeopardize the cause of human rights. But when Sheridan in the Shenandoah Valley, Sherman in Georgia, Farrigut on the ocean, Terry before Richmond and Meade behind Petersburg, trusting implicity in the man of iron will—the General in Chief who, from his head quarters at City Point, sent forth his orders, *issued perhaps in smoke*, but which nevertheless were clear as the sun in a cloudless sky—we say, when these brave officers determined to do the duty assigned them, let the glory fall upon whom it would; and knowing as they did that if each performed his duty manfully each would be entitled to, and receive, his full meed of praise, then the star spangled banner waved in triumph, and the would be autocrat of the slave power fled in disgrace from his blood stained throne, reared upon the woes and wrongs of oppressed millions! When a like unity of purpose and cooperation shall inspire all the branches of the Temperance army we shall see Alcohol dethroned and running in nameless garments from the righteous indignation of those it has insulted and defied for so many years. The "Sons" cannot say to the "Good Templars" "we have no need of thee," and the Good Templars cannot say to the "Temple of Honor" "we have no need of thee." Nor can the Temple of Honor say to either of the others "we have no need of thee," nor can the "Alliance" and those it represents properly say "we have no need of the secret organizations." But each must feel while at work in its own chosen sphere that the others also are noble and indispensable coadjutors in the same heavenly effort; and if each is equally faithful it will receive its full share of the honor and triumph when the victory is won. With all our different organizations the enemy is still strong and defiant. And if alone any organization finds itself too weak to rout the common foe, it must be insane indeed not to welcome the approach of reinforcements, from any arm of the service, that will help win the victory. Let each be emulous only to strike the heaviest blows possible on the head of this heaven defying monster, and then when this unscrupulous foe is completely driven from his stronghold there will come to each and all the approving benediction of men and angels, "well done good and faithful servant."

In pleading therefore for uniform Temperance Organizations, as we do, we wish not to be understood as advocating the claims of any particular society to public regard, although we may have our private opinion as to which is the best or most efficient. We believe each association named has a work to do that cannot be, that is not at least done by the others. Each has its peculiar charms and attractions.

There are those in every community who can be reached by some one of these societies and not by either of the others. The machinery of one attracts while that of another repels some seeking for sympathy and aid. We would not then, if we could, strike out of exis-

tence a single organization aiming to propagate the principles of Total Abstinence. Far from it. We rejoice rather at the manifold success that has attended each and all. And if any other association can be devised that will better do the work than any we now have, in God's name may it have a speedy birth!

The evils of intemperance are not so diverse as to require radically different modes of treatment. Hence substantially the same efforts found efficacious in one state will be equally so in another. What we want then in New England, and in the whole country, is a uniform system of organization and action, controlled in some measure by a central head to which all acknowledge allegiance. But to be efficient these organizations must be thorough and systematic; and above all must rest upon a sound financial basis. The experience of the past proves conclusively that any organization that resorts to begging or the contribution box as the *sole means* of its support will soon languish and die. Those only have withstood the storms of adversity whose members were pledged to a regular and systematic payment of the needed funds. The old Temperance Societies nearly all died for the want of the sinews of war. Let us avoid this error in the future. With the Good Templars, the Sons of Temperance and the Temple of Honor, every member when he joins pledges himself to pay his regularly assessed tax each year. And this tax in the aggregate is sufficient to meet all the ordinary wants of the association from the lowest to the highest grade, viz. the town, the state and the national society. All the funds of the state and national societies come from the individual members of the primary associations. Thus a small yearly tax upon the individual members keeps all the machinery of the Order in motion. And all paying their just proportion of the tax, feel an equal interest in the management of the affairs. Not only this, but each local society reports quarterly to the state the exact number of persons who have joined, withdrawn or been expelled; also the number who have violated the pledge and have expressed a willingness to re-sign it and make another effort to live a sober life. Each year the state society reports all these facts to the national organization, and thus at a glance it can be seen how many reliable working men there are and what is their condition. And so far as it goes can a better or more simple system be devised? But the friends of Temperance outside of these active and healthy organizations have no such system of membership, statistics or financial basis to rest upon.

Some of the states, as in Massachusetts, have the Alliance, which professes to represent the unorganized Temperance element standing aloof from the various orders. But it really has no constituency pledged to its support as it should have. It consists virtually of a General in Chief, thirteen Major Generals and about one hundred Brigadiers—a splendid array of gallant and talented officers as any cause needs for success, but no regularly enlisted army upon whom it can rely, as have the orders, at a moment's warning, to execute their commands, or furnish the funds needed to give potency to their plans. True there are some noble and generous contributors to the funds, and yet how few contribute yearly a stated sum without a gentle hint from some begging agent that more money is wanted. Now would it not be better for the cause if the expense could be shared by all instead of bleeding continually a few who have hearts big enough and generous enough to save the world, but cannot save it without the cooperation of the masses who do nothing because they have no local influence to rouse them to action. There are men enough in every town, almost, who profess to be Temperance men, that are unconnected with any existing organization, to make an efficient society if they would organize and go to work in earnest as they should do. It is time they were awake to their duties and responsbilities. Wherever drunkenness abounds there the combined influence and determined efforts of Temperance men to overthrow it should more abound. But in how few towns in New England, and probably the same is true throughout the country, is there any active live organization except those called "*secret*," and probably not half of the towns have even these. Is it wonderful that intemperance abounds under such a state of things? We want then as an indispensable requisite to success that all this crude Temperance element should be formed into societies, every member of which shall be pledged to the payment of a stipulated sum each year; and also pledged to help sustain regular meetings of the society. The Temperance work cannot be done properly without societies with regular meetings where the evils of intemperance can be exposed, and the gospel of sobriety

preached—where the doubtful can be convinced and the desponding encouraged, and where all can be warmed and quickened to new efforts by the magnetic influence of numbers. How long would the christian religion be a living power for the salvation of the world if we should give up our weekly meetings on Sunday and leave the whole work of Christianity to the hap hazard way the Temperance cause is sustained in too many towns? We all feel that without a uniform and systematic plan of operation the power of the gospel of Christ to save sinners would be most sadly weakened. The same is true in the Temperance reform.

All those therefore in the various localities, who, for reasons, deemed valid to themselves, will not join either of the secret societies, should show their faith by their works—should show their faith by organizing and maintaining a society after their own hearts, and every friend of the orders will extend to them the hand of fellowship and cooperation.

What a tremendous increase of power would be added to the Temperance movement if this plan was carried out. Friends of God and friends of man here assembled, see to it that it is done in your respective towns at once. Each of these local societies should yearly choose delegates or representatives to form a central body or State Alliance, whose officers should be chosen from its own members.

These local societies should also pay a regular assessment into the treasury of the State Alliance of which they are auxiliary. These State Alliances should hold their meetings semi annually or perhaps quarterly. If held not oftener than this they would be better attended and more efficient than monthly meetings. In this way will all the Temperance element of the state be brought into service and made a power for good. Then all the several State Alliances could easily be made auxiliary to our National Temperance Society recently formed and report to it the condition of the cause in the several states. Having done this, all that would be necessary to complete a uniform system, and secure the hearty sympathy and cooperation of all the organizations would be to have a *Supreme Council*, composed of delegates from the four national societies, who shall lay out the plan of operation against the enemy, or at least advise as to the means best calculated to redeem the land from this foul scourge. To this head centre the state of the cause in the country and the number and efficiency of the several organizations could be reported. Thus we should have a most perfect system and a thorough uniform organization of all the Temperance forces in the land, and yet each local organization could work in its own way for the consummation so devoutly to be wished. But if we do not have this uniform system of organization in the several states, we lose the magnetic power of related societies, and the influence which should be concentrated will be so diffused as to be powerless for good.

Yet it may be said "there is too much machinery in all this." Is there more than is needed? To be successful we must have machinery enough to do the work we propose. It will require no more machinery to have the coordinate branches of a town, state and national Alliance than it does for the Good Templars, Sons or Temple of Honor. And in these orders it works beautifully and efficiently.

Let this plan of organization then be extended so as to include all outside of them and secure an annual council of all these bodies, and you have everything that can be desired in the way of aiffiliated societies. It will not encumber but it will give strength and power to all the organizations to come together in a Supreme Council to report the progress made or the difficulties that impede their efforts.

With such a system of uniform Temperance organization in every state, the numerical strength of each state and of the entire states, could be readily known. It would moreover greatly assist in the securing of such laws, both from the state and national legislatures, as should be deemed essential to the suppression of the liquor traffic. Let all the organizations in any state unitedly demand the passage of a law necessary to the furtherance of the cause, and what political party would dare refuse their request? So likewise let all the organizations in the country unitedly call upon Congress for any particular enactment, and it would be forthcoming. The purging of the jury box of rumsellers and their allies, the creation of an independent state police, or the passage of laws relative to the importation of liquor, could in this way be easily secured. And all the societies could, and should unite to help enforce the laws when enacted.

If it is not thought advisable to carry out this uniform organization *through the entire country*, we might have a Chief Council or

Alliance for the New England States, composed of delegates from the several organizations in the respective states, and through this exert a controlling influence abroad as well as at home in behalf of suffering humanity. And in the end we are confident that whatever plan of organization works efficiently in New England can be made to work well all through the country where New England energy and tact is to be found.

Thus have we endeavored to present for your consideration in a somewhat crude form and disconnected manner a uniform plan, which we regard as perfectly feasible whereby all the New England, and if thought best the entire sisterhood of states, can be so organized as to make our efforts more potent for the suppression of intemperance than they now are. With such a uniform system, backed up by earnest and zealous men and women, we may with some hope look forward to the time when men shall no longer incur the woe of the Almighty by giving their neighbors drink—by putting the bottle to his mouth and making him drunken. Or if we do not entirely stop this infamous drunkard making business, we may almost infinitely lessen its evils, and thereby bind up the wounds of the broken hearted, proclaim liberty to many now in bondage to strong drink, and open the way of their deliverance from the prison house of a depraved appetite. And to those, who have suffered untold calamities and sorrows through the fall and debasement of some husband, son, father or friend, we should "give beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness." And is not such a result worthy of those who are to some extent their brother's keeper, and who must eventually at the bar of God give account of their stewardship? Friends of Temperance from New England, the question is for you to answer.

The preceding essay was referred to the following committee:—

Philip B. Stinness Jr., Esq., Providence, R. I.; Rev. H. W. Conant, Conn.; C. A. Stackpole, Esq., Portland, Me.; Rev. H. P. Cushing, East Burke, Vt.; Rev. S. H. Platt, West Winstead, Conn.; Rev. F. D. Ayer, Milford, N. H.; Rev. Geo. F. Clark, Stowe, Mass.

Rev. Mr. Conant of New London, Connecticut, said, we are met to consider some plan, by which the Temperance men of New England as a solid body may go into this work and destroy the greatest drawback of American civilization.

I like the idea of united action. By that we can conquer. I came here not for inspiration—I had that before I came. I hoped to get from the wisdom of this convention some system by which the Temperance friends shall be united in one strong band. I was intending to move a Committee of Conference to consider and present some plan, by which there may be harmonized effort; by which all the societies and all the outside friends may come together without fear of treading on each others toes. Our foes are marshalled; we must be likewise. I am for war to the knife against the liquor traffic. (Applause.) It is the damning fact of American civilization. With the American church asleep to this great crime; with the American people blinded to their peril; I see nothing to hope in the future but in the good men, who are willing to stand for the truth. Dark as things are today, I know there is victory. (Applause.) In New London, we have a system by which we accomplish united action. We have a County Union that has forty Local Unions. They are holding monthly meetings, as provided by their by-laws, so that the question of Temperance shall be constantly discussed. Need I say, that glorious results have attended this system of co-operative action! We have secured—thank God!—the names of children, of fathers, of mothers,—the names, not only of the temperate and the pure, but very many of those who were far gone in the path of intemperance.

Rev. Geo. Trask of Fitchburg, said, I feel grateful to friend Clark for the valuable paper he has presented. I concur heartily in all its sentiments. I expect to vote for their adoption. I am for combined action in church and state. I belong to some of these Socie-

ties, and yet they say that I am a "One-man Society." I belong to some of these secret Societies—thank God! Now, sir, in regard to all combination for good, amen! At the meeting of the Holy Alliance in London, not long since, where all orders of Christians from the four quarters of the globe came together, they adopted the motto, "Union in Essentials, Difference in Non-essentials, Charity in all." In all our combinations, let us adopt the same. But earnestly as I desire organized effort in behalf of our cause, I am still for individual action. Sometimes, I stand amazed at what a single man will accomplish for his age. I can name men in America, who are more than institutions. Now, friends, what I have to say is this. While going into this organization, do not let us *lose* ourselves in organization. I am for organizations once, for all. We must then take hold as individuals. Then will the good work go forward.

Rev. E. H. Pratt of Connecticut suggested a modification of the resolution, so that it should not carry the idea, that asking contributions for God's cause was begging, but that it was giving the people a glorious privilege.

The resolution calling for a Central Committee taken from the table was then Referred to the Committee.

The Finance Committee reported that they had received three hundred dollars towads defraying the expenses of the Convention. Four or five hundred would be required. Mr. Wm. B. Spooner and the Hon. A. C. Barstow immediately subscribed fifty dollars each. Other gentlemen freely came forward with various smaller sums.

The Committee on resolutions reported the following:—

Resolved, That it is alike impolitic and unjust to insist on membership in a particular form of organization, as a test of Temperance character; and that the personal practice by an individual, of total abstinence from all intoxicating liquors; the hearty advocacy of abstinence, and of organized effort to promote the cause of Temperance; and avowed and manifest hostility to the iniquitous liquor traffic should secure to such individual, of whatever race or sect, recoguition as a friend and brother in the cause.

Rev. Dr. Cummings of New Hampshire, Chairman of the Committee to whom was referred the paper of Dr. Marvin yesterday, reported, that the Committee were unanimously in favor of adopting it.

Rev. J. D. Fulton moved the adoption of the report of the Committee. I was delighted with the essay and I am delighted with the report of the Committee. I have been pleased with the tone of the Convention; it has a ring about it significant of action. I have felt, that our Temperance organizations and our churches have failed to bring the matter sufficiently before the people by means of lectures. Here is my friend Uniac; ever ready to speak his burning words for the cause. There is John B. Gough. You pet him, and he has no business to be absent from this platform at such a time as this, or to lecture for two hundred and seventy-five dollars a night. There is not a church in Massachusetts, but ought to hear this brave young soldier. (Mr. Uniac.) Let us put this cause into our religion. Of course, we cannot expect lecturers to labor for nothing. Let us come up, and put down our money; we have got to anchor this question in that.

Mr. Uniac said I will merely state for the information of the audience, that I am written to, from different sections of the country by persons saying, "we want you to lecture in our town upon Temperance; but we have no town hall large enough. We are a little afraid to introduce temperance lecturers into our churches, because they are apt to use such indecent language. Please tell us, if you make use of those vulgar stories." I do not blame them for asking such questions.

I tell you that the church is all right on this question. I have travelled all through the country, and have never had a single church shut against me. I hold that the church of

God is the right arm of the Temperance cause.

Rev. Dr. Marsh of New York, said, I believe that the churches in America are with us, with the exception of one or two. The Episcopal is the only one, that has not adopted special resolutions in favor of this work. I believe that the great mass of ministers of all denominations, sympathize with our efforts. There is but one minister in New York, who advocates moderate drinking. We have reason to be thankful to God, that the church from the time of Beecher and Edwards, has been with us. The ministers have been arraigned because they could not join the secret temperance societies; but I tell you that the ministers life must be open, free from all secresy. He cannot belong to any specific organization; he belongs to them all. I rely upon our Church, as the great foundation of temperance. If we stick by it, we shall find it the great supporter of our cause.

Seven hundred ministers of the Gospel in England, are pledged to this cause; and every Foreign Mission Station is a total abstinence Mission.

Rev. Mr. Goodman of Fall River, advocated the exclusion of wine from the communion table; which sentiment drew the hearty applause of the house,

Rev. Mr. Stevens. of Maine said, I have come here from the State of Maine. I have not as yet occupied much of your time; but there has been a vital point touched upon which demands more of our attention. We have suffered immensely from men, going about the country and pretending to lecture upon temperance questions, whom no decent minister could recognize.

It is a fact, that these men, when they get possession of our pulpits, frequently treat us to trash, too indecent for the bar-room. I believe that the question is too important to be laughed at, or made the occasion of drunken mimicry. When the temperance men controlling temperance organizations cease to countenance this class of speakers, their cause will receive a more hearty co-operation from the church.

Hon. J. M. Usher said, I want to suggest that no town should accept men, to lecture on temperance, who have not been endorsed by responsible parties. I must differ slightly from the gentleman who has just spoken, if he means to convey the idea that no mimicry is justifiable in a temperance lecture; for we have had lectures at which we have laughed heartily, that have done great good. No one could have listened to Gough last night, without profiting by his laughable portrayal of drunkenness. It had a moral, weightier than most arguments.

Rev. Mr. Angier of Concord, said, the discussion that has been opened by our friend, is worth more than all the papers, that can be presented. We have had excellent papers; but five minutes of discussion like that introduced by our friend is practically worth far more. I do not believe any enterprize can be successfully carried on, unless we carry it on beneath the light of the Bible. There are two great parties in this country; one on the side of temperance, the other on the side of intemperance, and represented by men who "swing around the circle." (Applause.) The Democratic or Copperhead party is wholly in the interest of the liquor dealers. It sides with intemperance, as well as with "My Policy." (Applause.) My people are wide awake on this subject of intemperance. We want lectures, we want solid argument and stirring appeals, but we do not want buffoonery; we have had too much of that. I believe that we are on the eve of a great triumph; a triumph of temperance and of freedom. The voice that will come up from the elections of next week will help to carry on the great cause. (Applause.)

Rev. A. M. Wiley of Fall River, took exception to charges made by Dr. Marsh against the Episcopal church. He said, I believe the attitude of our church on this subject is misunderstood. The Episcopal church is in its very nature a temperance society. Every min-

ister at his ordination, vows to promote purity of living, and repel from the communion every violator of the Gospel virtues. The church of England has seven hundred ministers active in temperance organizations. In this country do not forget the late Bishops; Burgess and Potter and the two Tyngs.

Dr. Gallinger, of Concord, New Hampshire spoke briefly, in vindication of an assertion he made yesterday; viz.—that the word "Copperhead" should not have been introduced into this convention. I came here to listen to a discussion of temperance questions. I say, we have no right to come to Boston, and denounce copperheads, and say that we must not affiliate with them. I have made as many sacrifices as most young men, for my country, and am as much an abolitionist as any; but I call to my mind men who have associated with me in this temperance work, and who are willing to do anything for the cause, but who belong to the Democratic party. There are many good temperance men, who may be called copperheads. It is not the time for such discussion as such language will invite. Let us call all parties, all organizations to help in carrying forward this reform. (Applause.)

Mr. Uniac who opposed the statement of Dr. Gallinger yesterday, replied to his explanation by reading the following resolution, adopted by the Democratic Convention in this city yesterday.

Resolved, That we are opposed to special and class legislation; to all efforts to tamper with or abridge the right of trial by jury; and that we believe the prohibitory liquor law of this State is unjust and unreasonable in itself and demoralizing in its operations; that we are in favor of a judicious license law which shall protect the community by regulating without prohibiting, the traffic in ardent spirits.

The reading of this was received with considerable laughter and applause.

The report of the Committee on Dr. Marvin's essay was unanimously adopted.

The Committee on Resolutions presented the following:

Resolved, That it is the plain duty of all Temperance Organizations having courses of Lectures, and also incumbent on the friends of total abstinence connected with Lyceums and kindred institutions, to see to it that the cause of Temperance is not ignored and passed by, for other themes, but enforced specially in one or more of these lectures, on the conscience and heart of the people.

Rev. Dr. Barrows, chairman of the Committee to whom was referred the Essay on the Relation of Sunday Schools to the Temperance Cause reported as follows:—

Your Committee to propose a plan of Temperance organization for Sabbath Schools throughout New England submit the following:

That all Sabbath Schools in New England are hereby invited to unite themselves with the great National Temperance movement, auxiliary to the National Temperance Society:

1st, By signing the following

PLEDGE.

We, the undersigned, do agree that we will not use Intoxicating Liquors as a beverage, nor traffic in them; that we will not provide them as an article of entertainment, or for persons in our employment; and that, in all suitable ways, we will discountenance their use throughout the community. (Pledge of National Society.)

2nd, By appointing in each school a President of the Society, with a Secretary, Treasurer, and such officers as may be desirable, selected from the teachers or pupils of the school.

3d, By providing an annual meeting (and others if judged best) at which short addresses, essays, recitations and suitable singing, with signing pledges should constitute the chief exercises; carried on as much as possible by their own members, under the management of the officers.

4th, By making an annual report to the Recording Secretary of the National Temperance Society, Rev. James B. Dunn, 172 William Street, New York, of their number of members, meetings held, provided that society accept this plan.

This Convention also requests the National Temperance Society to adopt this simple form of organization, and take the most prompt and efficient measures to extend it into all parts of the United States.

The Committee, to whom was referred the

Essay of Dr. Chickering reported favorably, and the report was adopted.

The following is the Essay of Rev. J. W. Chickering as presented to the Committee.

TO THE CLERGY OF NEW ENGLAND.

Reverend and dear Sirs,—The relation of the ministry to the temperance cause is a mattter of history.

It was among the first to sound the alarm; being in the front rank of spectators of the misery produced by strong drink.

To Christian ministers came broken-hearted wives and children, worse than orphaned, for spiritual comfort and material aid.

They buried many dead, with sad remembrance of what they had been. They married the living, with reasonable fears as to what they might become.

They entered families where this demon had taken the heart of a husband and a father out of a man, and put within him the heart of a drunkard, or even of a murderer.

They found here, a chief cause of fruitless spiritual labor. Hence came unprofitable hearing and spurious conversion.

Church discipline and reproach to religion followed from this bitter fountain.

Being intelligent observers at favorable posts of observation, they saw, beyond their own fields of labor, the ravages of this destroyer.

Vice in many forms; crimes of every degree; the wretchedness of sinful poverty, hopeless despair and reckless irreligion; loss of productive industry; taxation for the support of paupers and the restraint of criminals,—all these fruits with many others, they saw ripening upon this tree of sin.

As such, their faith in the Bible led them to regard intemperance. They saw in it not merly an infirmity, and a public and private calamity, but a great wickedness, a sin against God who abhors all transgression, and has recorded concerning this, the most fearful warnings which we find in those most holy pages, or can imagine even Him to utter.

To a knowledge of the nature and extent of this evil, those men of your profession added a familiarity with the strength of habit, the force of example, and the great principle of self-denial for the good of others, so clearly stated and divinely illustrated in the Gospel.

No wonder, that when science had shown alcoholic stimulants to be needless and mischievous to persons in health, and when the statistics of intemperance had proved the danger of moderate indulgence, both in health and in sickness, *they* were prompt to discover and adopt that cardinal doctrine and effective practice of modern temperance reform—the entire avoidance of all that can intoxicate. Most appropriate was this for the servants of Him who, though he was rich, for our sakes became poor; the successors of Apostles, one of whom, though he prescribed "a *little* wine" as a medicine, to an invalid brother, thought it not good to eat meat or drink wine or ANYTHING, whereby another may be made weak.

Well was it for the Beechers, the Channings, the Edwardses, and the Humphreys, the Pierponts, the Potters, the Heddings, and Fisks, and the Waylands, men of mark in their respective denominations, to be foremost in denouncing this sin, and in advocating and exhibiting that purity of example which wrought such happy results. Those results were not long delayed.

Thousands of drunkards were soon reclaimed, and as many families made happy. Thousands of distilleries were stopped, and thousands of dramshops ceased to conduct the burning lava in rivulets of fire among the homes and the hearts of the people. With such efforts and examples from your profession, all this was to be expected, in answer to the prayers which they put forth and stirred up others to offer. And this demon, like others, goeth not forth but by prayer and fasting. No wonder that more than a million soon signed the pledge which if kept saved them from the possibility of this ruin, and that there was such a diminution of crime, such a saving of public and private expenses, and such an increase of religious thoughtfulness and decision, as made the American Temperance Reformation a world's wonder and the church's joy.

Reverend and dear Sirs.—The same relation exists to-day between this cause and the Christian ministry. The same of right, if not altogether the same in fact.

The same in fact to a great degree, and making allowance for the other fact, that new agencies have arisen, which though not necessarily or intentionally interfering with this, shared the field of labor, and to some extent weakened the sense of ministerial responsibility.

Still, with some exceptions, the ministry has been firm and consistent; if not so much lead-

ing as at first, yet in the main cooperative; rarely antagonistic.

This is proved by the surprise, sad among good men, jubilant among the bad, when a minister falls or makes others fall by his weak self-indulgence or his lofty assertion and abuse of that liberty which Paul would not use to his brother's damage.

Few are the ministers who are found in smoking cars and beer-shops. Few who boast that they will drink wine though they know it makes their brother to offend. Few who refuse the utterance from their pulpits of the teachings of God's word and providence concerning this vice and its remedy, lest as they say it should disturb some hearers whom it could not convince.

Fewer still those, who make shipwreck on this rock where the venerable Dr. Woods half a century ago could reckon scores stranded and lost; though the records of the noble Home for Inebriates in this city show three ministers of three denominations, as inmates within the past six months.

When ministers of any of these classes are made the song of the drunkard, it is a fearful reminder of the weight of clerical influence, and the vast importance of its being in the right scale.

Reverend and dear Sirs,—If such have been and still are, the actual relations of the ministry to the temperance cause, is there any room for doubt as to present duty, and the right position of the ministry in future concerning this matter.

This vice is still engulfing the brightest hopes. This sin is abounding unto ungodliness.

Some of your best friends are heart-broken for their sons; or, alas for their daughters. Some of the loveliest families in your parishes are overshadowed by this great sorrow. Some of the dearest lambs of your flocks are mangled, if not yet slain, by this ravening wolf.

Apostacies among converts, falls among professors, scandals and discipline in the churches, if less common than formerly, are not infrequent.

Many of you have felt the sharp sorrow of sympathy with those whose sons fell in the war, not by shot and shell and swamp fever, but by their own weakness; not in the ordinary chances of battle, but by the misleading of drunken officers; not at the front, but by the mistaken kindness or mean cupidity which poison them on their return; thus welcoming them, furloughed, or discharged, with cruel hands to shameful graves.

Men, women, children, for whose safety you watch, are led astray by this fleshly lust which wars against the soul.

And if the EVIL remains, the sin and the misery, the sorrow and the peril, the REMEDY has not lost its power.

The Bible is still your text-book. All its fearful warning, and winning motives, and safe examples of self-denial, shines forth in permanent brightness on those pages.

Goodliness is still profitable for this life; while the powers of the world to come are still felt in those sacred foretellings.

All that makes this and other sin both hateful and fearful, all that calls to repentance, all that gives hope of pardon, is still there. Still are your utterances of divine truth made of none effect to many, by this prolific cause of vain hearing, as if *not* hearing the gospel message.

And if you need temperance with righteousness and judgment to come, as a part of your theme, the cause of temperance needs you. Rather let us say, it needs the force of His truth the power of His grace, whose servants you are for good unto the people. May He forgive, through their timely repentance, any who by their example, sin against even their weak brothers, for whom Christ died. An apostle says they sin against Christ.

We most respectfully, but earnestly call upon you, humbly echoing His call. We entreat you as his inspired servants do, to give no offence in anything that the ministry be not blamed.

We beseech you, in the name of your friends and ours, in the name of our sons and daughters, that they may never cite your example, take comfort in your erroneous teaching, or even refer to your silent indifference, concerning this or any fleshly lust to which, in a moment of weakness, they may be tempted.

Lead us, we beg of you, in this way of duty for ourselves and usefulness to others. Continue to teach us, as, you are taught of God. Set before us examples that all even the youngest may safely follow. Pray for us, to Him who alone can keep you and us from falling, or raise us when fallen. In rightly dividing the word, forget not to preach temperance as well as righteouness, and judgment to come, and while we thank you, and coming generations,

saved from this scourge of the race, this blot upon the annals of Christian civilization, will rise up to call you blessed, we will also so far as our hearts are devout, give thanks to Him, your Lord and ours, from whom all good thoughts, wise counsels, and holy acts do proceed.

Voted: That we recommend *The Nation*, published in Boston, and the *Youth's Temperance Visitor*, in Rockland, Maine, as thorough and reliable Temperance papers, and worthy of the patronage of all friends of the cause.

The COMMITTEE on the Essay of REV J. D. Fulton which was read before the Convention last evening, reported in favor of its adoption and recommended, its publication in tract form for general circulation, in addition to being printed in Minutes. (The report was adopted.)

The COMMITTEE ON BUSINESS presented the following:

Resolved, That the revival of the claims of Temperance in all the Sabbath Schools of New England, is imperiously demanded, along with the organization anew of "Cold Water Armies" wherever practicable; and that Sabbath School Temperance Societies be recommended to become auxiliary to State organizations, and report thereto. (Adopted.)

The REV. W. A. START of Marlborough, Mass., offered the following resolution, which was received with applause.

Resolved, That it is the duty of Christian Churches to exclude intoxicating wines from the Communion Table.

He supported this in a brief but earnest speech. It seems that the resolution had been put in the hands of the Committee on resolutions but it had not been deemed advisable to bring it before the Convention for reasons that will appear below in the explanation of Dr. Jewett, Chairman of that Committee.

REV. MR. SKINNER of Stoneham, Mass., arose to second the motion for the adoption of the resolution. He reported an instance in which a reclaimed drunkard was swept back into intemperance by an appetite re-awakened by partaking of wine at the Communion Table. He declared that while the Church insisted upon making the Communion Table a dram shop the country would not be revolutionized by the Temperance movement.

DR. CHAS. JEWETT said that the above resolution had been passed all over the country, but it had failed to effect anything. That was the reason why the Committee on Resolutions had not thought best to present it. It was evident it would only invite useless discussion. He abominated the use of wine at the Communion service. He thought it devolved upon clergymen to take the lead in this reform. In answer to an inquiry he said a good substitute for fermented wine could be had by taking raisins, soaking them in water, and extracting the juice.

Several clergymen certified to the practicability of such a substitute.

REV. MR. WYLIE of Fall River, said that he as a member of the Episcopal Church, felt intensely upon the subject under discussion. He was pained to hear such a resolution even read, and declared if men in Temperance Conventions would rise and recommend the expulsion of wine from that service to which Christ sanctified it, it would kill the Temperance movement. This statement called forth loud expressions of disapproval from the house.

In conclusion he condemned the promiscuous use of the miserable stuff sold for wines to-day.

REV. MR. BOYDEN of Woonsocket, said that for twenty-six years, he had acted in accordance with the principles of the resolution. For two or three years he had made use of a syrup prepared by Dr. Baird, since then he had made use of substitute prepared after the suggestion of Dr. Jewett. He earnestly enforced the importance of this reform. The Universalist denomination from which he came, was agitating it throughout its length and breadth. At a recent National Convention held at Galesburg, Ill., it had recommended the expulsion of alcoholic wines from the Communion service.

REV. MR. SKINNER of Stoneham, also supported the resolution. He said that the only Temperance society that could move the world was the Christian Church and he wanted it to

take the lead. He recommended the simple juice of the grape. Take that and they would have what Christ blessed.

At the conclusion of this discussion the resolution was adopted with much eclat.

The BUSINESS COMMITTEE reported the following:

Resolved, That the thanks of this Convention be tendered to the gentlemen who have prepared and presented able papers for our consideration. (Adopted.)

HON. AMASA WALKER of West Brookfield, said that an event had happened in the last year effecting very deeply the cause of Temperance in Massachusetts. Therefore he offered the following resolution:

Resolved, That the Convention view with great anxiety and alarm the recent action of the Legislature of Massachusetts, by which the liquor dealers of the state were relieved of the fines imposed by the courts, for their violation of the laws.

To his mind the action of the legislature seemed very remarkable. After the Temperance men had prosecuted the liquor dealers at a vast expenditure of labor and money, and finally secured an imposition of fines to the amount of a million and a half dollars; the legislature in a most unjustifiable manner released the criminals from their fines. If it was done by accident, they were very unfortunate; if by imbecility, it was wrong such men were there; if, by dishonesty, then such men ought not to have been there. But to his mind it was effected by fraud, and public indignation ought to be aroused. There ought to be some responsibility felt at the State House, especially after such culpable action. He declared that the Press had not done its duty in keeping so silent in reference to that action. From the signs of the times he affirmed that the Temperance cause was losing ground.

This statement was met by cries of "No! No!" from the House.

MR. HUNTINGTON from Salem, objected to the resolution, in the first place, because the other New England State were not invited there, for the purpose of passing upon the merits or demerits of the legislation of Massachusetts.

If the public servants of the State make mistakes, the State was quite competent to look after them herself; if they committed frauds, she was competent to look after them also. He thought it would not be in very good taste, even if it were a Convention of Massachusetts men, to be passing votes of censure upon a Legislature whose heart was known to be all right—a Legislature that had faithfully served the Temperance cause for fifteen years and granted all that had been asked of it. The Legislature was right, had been right, and would be right. The Temperance cause, so far from falling back, never stood so firm. He would in view of what the Legislature had contributed to this result, rather thank that body than pass censure upon it. (Applause.)

The resolution was then withdrawn.

HON. SIDNEY PERHAM of Maine offered the following:

Resolved, That our thanks are hereby tendered to the officers of the Convention for the able and acceptable manner in which they have discharged their duties. (Adopted.)

On the motion of Rev. J. D. Fulton,

Voted, That when the Convention adjourn it be until 2 o'clock P. M.; and that it then continue in session until 4 o'clock, P. M.

The COMMITTEE ON RESOLUTIONS offered the following:

Resolved, That the increasing use of intoxicating liquors by females, gives us great cause of anxiety and alarm; and, we implore the friends of the cause everywhere to search carefully for the causes of such increase, and take immediate and effectual measures to lessen their power. (Adopted.)

A motion to include the *Boston Traveller* among the recommendatory notices of the Temperance papers of the day was received with applause.

MR. H. P. HUBBARD of Connecticut, presented the following:

Resolved, That we recommend *The Connecticut State Temperance Journal*, *The Riverside Echo*, of Maine, *The Good Templar*, of New England, worthy the patronage of temperance men. (Adopted.)

Hon. N. G. Hichborn of Maine, presented the following:

Whereas, by a recent dispensation of Providence, Past Grand Worthy Patriarch, James M. Lincoln, of Maine, has been called to depart this life for a higher and a purer, leaving vacant the place of a faithful husband and citizen, also the position of one of the most useful Temperance men of New England; therefore,

Resolved, That this Convention deeply regret his loss, and earnestly sympathize with his bereaved family in their irreparable bereavement. (Adopted.)

Dr. J. H. Gallinger of N. H., offered the following;

Whereas, The time seems auspicious for political action in reference to the subject of Temperance; therefore,

Resolved, That this Convention recommend to the people of the States here represented, the propriety of organizing a political party, pledged to the interests and principles of the Temperance Reform, regardless of party affiliation, the candidates being simply required to give satisfactory evidence that they fully sympathize with the movement, and are both in principle and practice, genuine Temperance men.

This was referred to the Committee on Judge Pitman's Essay.

Adjourned to 2 o'clock, p. m.

Afternoon Session.

At two o'clock, p. m., the Convention resumed business, Vice President N. G. Hichborn presiding.

Prayer was offered by Rev. Mr. Harris of Maine.

The Minutes of the Morning Session were read and approved.

The Essay of Dr. Allen of Vermont, was loudly called for, but the gentleman was still absent.

Rev. Wm. Hays, of Lynn, believed that the cause of temperance was suffering more from the misapplication of alcohol, than from any other circumstance. The common prescription of alcoholic remedies was at the root of the alarming increase of intemperance among women. He had hoped that a paper upon this subject would be presented during the Convention. It was one of the most important subjects that could engage their attention. Sad results everywhere attended the administration of alcoholic medicines, in proof of which he gave several instances. It almost inevitably led to drunkenness, and the Convention ought to adopt a resolution condemning all such prescriptions.

Mr. Geary, of New Hampshire, said there was another point he hoped would be taken up by the Convention. Not only the children in the streets, but Sabbath School children, and children of ministers themselves, were being schooled to a life of inebriety. The schools were scattered all over the land, and were advertised as Candy Shops, Cake Shops, etc. The child is early sent there with his penny. When he becomes a youth he wants something more and calls for small beer; and by and by, he thinks he must have something still more manly, and takes cigars and wine. The speaker thought this evil demanded attention.

Mr. Edwin Thompson, made the statement that nearly the whole of Massachusetts had already been *districted* much after the plan that had been brought before the Convention. This work originated in the State Alliance. The Alliance had already raised for temperance purposes $13,375.00, and by the close of the year they would have more than $15,000.00. Facts like these showed what the Alliance had been about.

They had been busy, and the cooperation of the legislature had been secured. The temperance cause had always, since 1851, had a majority in the General Court—The Governor was not opposed to it. Only a few days before, the speaker had received a subscription of $100.00 from Governor Bullock for temperance purposes. The cause in Massachusetts was in a most gratifying and promising condition.

Mr. S. L. Carleton of Portland, Maine, arose simply to say, if one of the liquor dealers in Boston, (alluding to an item in the morning papers) had had the common sense to shoot himself, he hoped the rest might quickly follow suit.

He had come up from what was left of Portland. They had been nearly burned *out*, but not *up*. That great calamity had not been unmitigated. If mortal man had had control of that fierce conflagration, and had sought to clean out the rum shops, he could not have done it so well as God had done it. Nine-tenths of them had gone down in that fire, and the temperance people were after the other tenth with a sharp stick. He spoke of the vigorous measures there taken to suppress the liquor traffic, and concluded by earnestly thanking in behalf of the Portland sufferers, all those States that had so generously come to their aid, in the time of their great need.

The Committee on Uniform State Organizations, reported the following:

Resolved, That we recommend the holding of a New England Convention in October next, to be composed of all the friends of Temperance; and that the following persons be a Committee to call such Convention and to make all necessary arrangements therefor:—

Hon. A. C. Barstow, P. B. Stinness, Jr., Rhode Island; Hon. W. A. Buckingham, Rev. S. H. Platt, Connecticut; Wm. B. Spooner, Esq., Henry D. Cushing, Esq., Massachusests; Dr. Lorenzo Shelding, Rev. Pliny H. White, Vermont; Hon. Leonard Chase, Rev. L. D. Barrows, D. D., New Hampshire; Hon. Sidney Perham, Charles A. Stackpole, Esq., Maine; (Adopted.)

Voted, That this Committee have power to fill vacancies.

The Committee reported the following in addition to the above;—

Resolved, That we recommend that the question of a permanent organization for the New England States, be referred to a Committee of one from each State, to be chosen by this Convention. (Adopted.)

The following Committee on Permanent Organization was chosen;—

John S. Kimball, Bangor, Maine; Rev. H P. Cushing, East Burke, Vermont; Rev. L. D. Barrows, D. D., Sanbornton Bridge, New Hampshire; Chas. E. Carpenter, Providence Rhode Island; Rev. H. W. Conant, Uncasville, Connecticut; Hon. Ashael Huntington, Salem, Massachusetts. (Adopted.)

Hon. J. M. Usher referring to the suicide of Mr. Willams, hoped that the liquor dealers of Boston would see the hand writing on the wall, and profit by the warning.

Dr. Charles Jewett called the attention of the Convention to a new intoxicant, Hasheesh Candy. Hasheesh was a product obtained from Indian Hemp, resembling opium in some respects, and was used more than any other one stimulant. It had now appeared in the form of Hasheesh Candy with recommendations as a nervine. He wanted to put the people on their guard against that dangerous article.

Rev. Dr. Cornell, of Philadelphia, said that he had been frequently asked to speak upon the subject of temperance in the "City of Brotherly Love." He wished he could make a better report. They had a larger number of grogshops in proportion to the population, than any city in the United States; also a larger poor-house, which the grogshops kept filled.

They had liquor in state, in church, and all around; and were in sad need of such men as Dr. Jewett and Edwin Thompson.

The Committee on Judge Pitman's Essay reported as follows;—

Resolved, That we heartily approve, and endorse the sentiments contained in the Address of Judge Pitman; and believe that political action by the friends of temperance, is indispensible to the further progress of the Temperance Cause. (Adoptod.)

Rev. J. D. Fulton, of Boston offered the following;

Resolved, That this Convention desire to express to Hon. Henry Wilson, their gratitude for the noble stand he has taken in striving to expel intoxicating liquors from the Capital at Washington; and that we now invite him to take the stand, and give us a report of the con-

dition of the Temperance reform at the National Capital.

This resolution was adopted with great enthusiasm; and the determined persistence of the House, drew the reluctant Senator to the platform. He spoke as follows:—

Mr. President, Ladies, and Gentlemen: I came not into this Convention of the Sons and Daughters of New England assembled in behalf of the sacred cause of temperance to give council or speech. Reluctant, however, as I am to respond to your summons, I can hardly say nay, when called upon as I have been by this approving Resolve, and these enthusiastic and generous manifestations.

You ask me, Sir, to state the condition of the cause of Temperance in the National Capital. I say to you,—and I take pleasure in saying it,—that bad as is the present condition of the cause of temperance in the Capital of the Republic it is better than ever before. (Applause.) There has been no House of Representatives during my acquaintance with Congress,—and I have been there twelve sessions, —that can compare in freedom from drunkenness with the present House of Representatives. (Applause.) There are very few drunken members in that body. (Applause.) Nearly all the members are temperate in the common acceptation of that word, and many are pledged total abstinence men. (Applause.) I believe the next House will be more temperate than the present House. (Great applanse.)

Perhaps, Sir, it does not become me to speak of the Senate of the United States, but it is a matter of the widest notoriety that we have some pretty hard cases in that body. I speak of it with profound sorrow, for I can say that those Senators, who thus bring reproach upon the Senate, and dishonor upon themselves by the habitual and excessive use of intoxicating drinks are in other respects excellent gentlemen, and have the sympathy and pity too, of their associates. Before the Rebellion the night sessions were often disturbed and dishonored by drunkenness. The retiring rebel Senators took out with them a large measure of whiskey. (Applause.) It is to be hoped that returning Senators from the rebel states will leave their whiskey rations behind them. (Applause.)

Sir, I derive from my experiences in the Capital of the Nation this lesson: Hard as is the struggle with drukenness,—slow as is the the progress of the cause of temperance still there *is progress*—sure and unmistakable progress. (Applause.) Public men generally indicate the progress of the masses,—generally reflect the public sentiment. Within the past three weeks I have traveled three thousand miles in the West, and addressed six meetings upon public affairs, and I saw but one drunken man among the many thousands that made up these meetings. (Applause.) The other day I attended an immense assemblage at Rock Island on the banks of the Mississippi. Thousands of the men of Illinois and Iowa were there,—hundreds of returned heroes with their battle flags were there, and during that day and evening I saw not one man drunk. (Applause.) So much for the West. Three years ago I addressed fifteen public meetings in Maine, and I saw at all those gatherings of thousands, but one intoxicated man. (Applause.) It has been my fortune during the past twenty-five years to travel thousands of miles, attend hundreds of political assemblages and see hundreds of thousands of people, and I say to you to-day,—and I say it for your encouragement,—that there is a marked improvement in the country in regard to drunkenness; that there is less drunkenness now than formerly. (Applause.)

This Convention of the men of New England is assembled to advance the cause of temperance here and throughout the Republic. I have no advice to give relating to modes of action. There is one thing however, in which we can all agree, and that is that every man and every woman too, can be a living example by being a *total abstinence* man and woman. (Applause.) Before I was twenty years of age I took the *total abstinence* pledge, and I have kept it for more than a third of a century. I thought when a young man, that when I should be fifty years of age, I might use spirituous liquors with safety to myself and without detriment to others. I have passed that age, and I clearly see now that I can not use intoxicating liquors as a beverage with safety to myself nor without detriment to others. (Applause.) Yes, Sir, I realize more than ever before, the necessity and the duty of maintaining the character of a strictly temperate man. (Loud Applause.) I see young men in the bloom of youth,—I see men in the pride of mature manhood squandering talents, time, possessions, everything,—blasting reputations and the hopes of kindred and friends,—and I would not have upon my soul the consciousness that I had by precept or example lured any young man to

drunkenness, for all the honors of the universe. (Applause.) The sorrows of drunkenness glare upon us from the cradle to the grave. From childhood I have seen,—aye and felt too,—the measureless evils of intemperance. Kindred and friends near and dear to me,—kindred and friends I tenderly love, and whose memories I shall ever fondly cherish have been its victims. Anxieties for the near and loved, burden our lives. In view of these great sorrows that rest upon us, we should be willing to make the *personal sacrifice*,—if it be a *sacrifice*—to put aside the cup of intoxication;—I have never felt it to be a sacrifice. (Applause.)

In 1845, I went to Washington to carry petitions signed by sixty thousand men of this Commonwealth, against the admission of Texas as a slaveholding state. John Quincy Adams, in whose District I resided made a dinner party for me. Eminent men sat around that table, —one of the number has since been Speaker of the House of Representatives, two have been Cabinet officers and two have been Foreign Ministers. I looked up to Mr. Adams with profound admiration and reverence. During the entertainment Mr. Adams asked me to drink a glass of wine with him, I was embarrassed,—hesitated for a moment. It was the sorest trial of my life. But I somehow succeeded in stammering out—"Sir, I never take wine." (Great applause.) That answer settled the matter for me. I have never found it hard since to utter those words, nor to fill my glass with cold water. (Applause.) I have often since sat at the tables of Governors, Senators, Foreign Ministers, Cabinet officers, Generals, Admirals, and Presidents, but I have ever found it easy to decline the proffered wine cup. (Applause.) The real dificulty is not in others, —it is in ourselves. (Applause.) Temptations are ever around and about us. The only thing for the temperance man to do is to stand inflexiably firm to his plighted faith. He who is ready to live by his temperance pledges will win the respect, even of men who indulge in the excessive use of intoxicating drinks. (Applause.)

This holy cause of temperance must be carried into our schools,—Sabbath Schools, churches,—families,—everywhere. All must feel, realize, that they have a personal duty to perform,—that they must be examples of personal fidelity. Let every friend of this hallowed cause, ever remember that its advancement demands *individual* responsibility. (Applause.)

We intend, Mr. President, to have th Capitol free from intoxicating liquors. (Ap plause.) A public sentiment must be create and developed that will banish intoxicatin liquors from all Public Buildings, and dete public officers in the Army and Navy, in Co gress, the Cabinet and in the Executive Ma sion, from the conversion of the Public Buil ings into dram shops. The way to create and de velope that sentiment is for the people to liv temperance lives, and through pulpit, lectu room, and convemtion, and by all means san tioned by law, humanity and religion let th public men of the country,—those in office an those who hope to be in office,—know that the will not longer tolerate drunkenness in officia life. (Prolonged applause.)

As soon as the enthusiasm of the hous would permit, Rev. Mr. Fulton arose and said I am glad that I had the honor of offering th resolution, that has drawn that noble man t this platform. (Alluding to the fact that a blas from the huntsman's horn has, before now loosened the Alpine avalanche, and filled th valleys beneath with ruin, he continued;) I be lieve the bugle horn has been heard in th cause of temperance this hour. (Applause. May we keep it going till public sentiment like an avalanche, shall bury intemperanc with all its accursed evils, too deep for resur rection. (Applause and cries of Amen!) A you enter the city of Cleavland from the lake you will remember there are two lighthouses called the upper and the lower light. During a recent fearful gale upon the lakes, a large steamer approached that port for safety. How can we describe, first, the anxiety, and then the awful fear, that fell upon officer and man or the terrors of the death that threatened them when it slowly became evident that the lowe light was gone—licked up by the waves. I tel you that in this cause of temperance, God is tha upper light; and from my soul I thank him that in this hour, we have had the privilege o knowing that there is *one* lower light burn ing. (Great enthusiasm.)

I have heard many eloquent words from th most eloquent men of our land, but none that will live longer in my memory than these. I

ever devolves upon any of us to follow the oble Senator to his last resting place, be sure e shall there recall the words he has uttered -day; and while they stir our grief afresh, ney will fill our hearts with gratitude towards ne great and good man. Once upon a time a istinguished company gathered beneath the oof of an equally distinguished man. Noting ne glasses upon the sideboard, one exclaimed ith evident delight:—"So we are to have ine to-night." "My friend," said the man, call freely for whatever my house contains, ut do not expect what I would not wrong myelf with."

That man has just spoken to you. (Loud applause.)

As soon as he could be heard the speaker offered the following resolution which was adopted:—

Resolved, That the address by Mr. Wilson be printed as a tract, and circulated.

Three cheers were then proposed for Senator Wilson, and given with a will.

A declamation in behalf of the Band of Hope organization was then delivered by Master Daniel Boone, of New York, which elicited much commendation.

After a prayer by the Rev. Phineas Stowe, of Boston, the Convention adjourned *sine die*.

2

SPEECH

OF THE

HON. HENRY WILSON,

AT THE

First New England Temperance Convention,

HELD AT BOSTON, OCT. 3d AND 4th, 1866.

MR. PRESIDENT, LADIES, AND GENTLEMEN:

I came not into this Convention of the Sons and Daughters of New England assembled in behalf of the sacred cause of temperance to give council or speech. Reluctant, however, as I am to respond to your summons, I can hardly say nay, when called upon as I have been by this approving Resolve, and these enthusiastic and generous manifestations.

You ask me, Sir, to state the condition of the cause of Temperance in the National Capital. I say to you —and I take pleasure in saying it,—that bad as is the present condition of the cause of temperance in the Captal of the Republic it is better than ever before. (Applause) There has been no House of Representatives during my acquaintance with Congress,—and I have been there twelve sessions,—that can compare in freedom from drunkenness with the present House of Representatives. (Applause.) There are very few drunken members in that body. (Applause.) Nearly all the members are temperate in the common acceptation of that word, and many are pledged total abstinence men. (Applause.) I believe the next House will be more temperate than the present House. (Great applause.)

Perhaps, Sir, it does not become me to speak of the Senate of the United States, but it is a matter of the widest notoriety that we have some pretty hard cases in that

body. I speak of it with profound sorrow, for I can say that those Senators, who thus bring reproach upon the Senate and dishonor upon themselves by the habitual and excessive use of intoxicating drinks are in other respects excellent gentlemen, and have the sympathy and pity too, of their associates. Before the Rebellion the night sessions were often disturbed and dishonored by drunkenness. The retiring rebel Senators took out with them a large measure of whiskey. (Applause.) It is to be hoped that returning Senators from the rebel states will leave their whiskey rations behind them. (Applause.)

Sir, I derive from my experiences in the Capital of the Nation this lesson: Hard as is the struggle with drunkenness,—slow as is the progress of the cause of temperance still there *is progress*—sure and unmistakable progress. (Applause.) Public men generally indicate the progress of the masses,—generally reflect the public sentiment. Within the past three weeks I have traveled three thousand miles in the West, and addressed six meetings upon public affairs, and I saw but one drunken man among the many thousands that made up these meetings (Applause.) The other day I attended an immense assemblage at Rock Island on the banks of the Mississippi. Thousands of the men of Illinois and Iowa were there,—hundreds of returned heroes with their battle flags were there, and during that day and evening I saw not one man drunk. (Applause.) So much for the West. Three years ago I addressed fifteen public meetings in Maine, and I saw at all those gatherings of thousands, but one intoxicated man. (Applause.) It has been my fortune during the past twenty-five years to travel thousands of miles, attend hundreds of political assemblages and see hundreds of thousands of people, and I say to you to-day,—and I say it for your encouragement,—that there is a marked improvement in the country in regard to drunkenness; that there is less drunkenness now than formerly. (Applause.)

This Convention of the men of New England is assembled to advance the cause of temperance here and throughout the Republic. I have no advice to give relating to

modes of action. There is one thing however, in which we can all agree, and that is that every man and every woman too, can be a living example by being a *total abstinence* man and woman. (Applause.) Before I was twenty years of age I took the *total abstinence* pledge and I have kept it for more than a third of a century. I thought when a young man, that when I should be fifty years, of age I might use spirituous liquors with safety to myself and without detriment to others. I have passed that age, and I clearly see now that I can not use intoxicating liquors as a beverage with safety to myself nor without detriment to others. (Applause.) Yes, Sir, I realize more than ever before, the necessity and the duty of maintaining the character of a strictly temperate man. [Loud applause.] I see young men in the bloom of youth,—I see men in the pride of mature manhood squandering talents, time, possessions, everything,—blasting reputations and the hopes of kindred and friends,—and I would not have upon my soul the consciousness that I had by precept or example lured any young man to drunkenness, for all the honors of the universe. [Applause.] The sorrows of drunkenness glare upon us from the cradle to the grave. From childhood I have seen,—aye and felt too,—the measureless evils of intemperance. Kindred and friends near and dear to me,—kindred and friends I tenderly love, and whose memories I shall ever fondly chrish have been its victims. Anxieties for the near and loved, burden our lives. In view of these great sorrows that rest upon us, we should be willing to make the *personal sacrifice*,—if it be a *sacrifice*—to put aside the cup of intoxication ;—I have never felt it to be a sacrifice. [Applause.]

In 1845, I went to Washington to carry petitions signed by sixty thousand men of this Commonwealth, against the admission of Texas as a slaveholding state. John Quincy Adams, in whose district I resided made a dinner party for me. Eminent men sat around that table,—one of the number has since been Speaker of the House of Representatives, two have been Cabinet officers and two have been Foreign Ministers. I looked

up to Mr. Adams with profound admiration and reverence. During the entertainment Mr. Adams asked me to drink a glass of wine with him. I was embarrassed,—hesitated for a moment. It was the sorest trial of my life. But I somehow succeeded in stammering out—"Sir, I never take wine." (Great applause.) That answer settled the matter for me. I have never found it hard since to utter those words, nor to fill my glass with cold water. [Applause.] I have often since sat at the tables of Governors, Senators, Foreign Ministers, Cabinet officers, Generals, Admirals, and Presidents, but I have ever found it easy to decline the proffered wine cup. [Applause.] The real difficulty is not in others, — it is in ourselves. [Applause.] Temptations are ever around and about us. The only thing for the temperance man to do is to stand inflexibly firm to his plighted faith. He who is ready to live by his temperance pledges will win the respect, even of men who indulge in excessive use of intoxicating drinks. [Applause.]

This holy cause of temperance must be carried into our schools, — Sabbath Schools, churches, — families, — everywhere. All must feel, realize, that they have a personal duty to perform,—that they must be examples of personal fidelity. Let every friend of this hallowed cause, ever remember that its advancement demands *individual* responsibility. [Applause.]

We intend, Mr. President, to have the Capitol free from intoxicating liquors. [Applause.] A public sentiment must be created and developed that will banish intoxicating liquors from all Public Buildings, and deter public officers in the Army and Navy, in Congress, the Cabinet and in the Executive Mansion, from the conversion of the Public Buildings into dram shops. The way to create and develope that sentiment is for the people to live temperance lives, and through pulpit, lecture room and convention, and by all means sanctioned by law, humanity and religion let the public men of the country,—those in office and those who hope to be in office,—know that they will not longer tolerate drunkenness in official life. [Prolonged applause.]

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